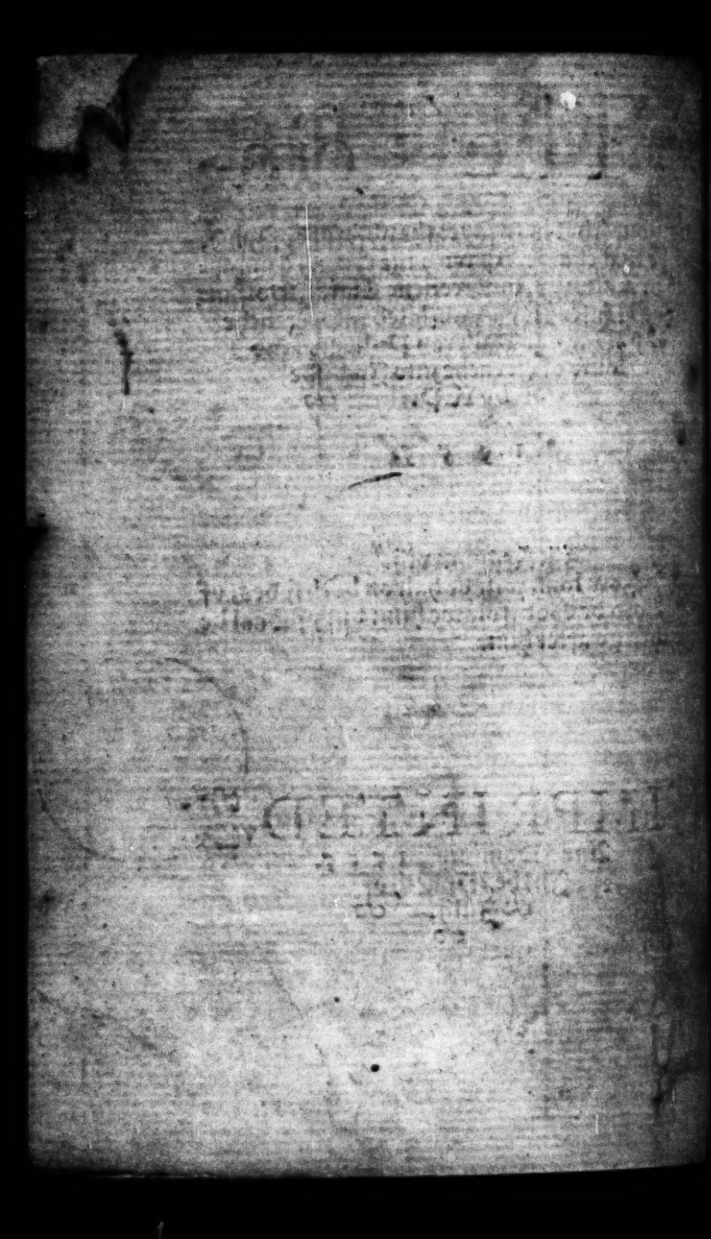
The Tem-

…iour (that is to saye) the obseruation of the …
…g that ought to be vsed in the tyme …
…in Latyn by the excellent Clarke Wolfgan…
…us Musculus, & translated into Frenche …
…by Maister Vallerand Pullen. And …
…out of Frenche into Jnglishe …

by R.P.

Imprinted …
…1575.
…the 11. day of …
…July.

Thomas Lant



Grace mer-

cye and peace from God oure euerla-
stinge father in the bloude of Jesus Christ, by
the communication of his holy spyryte be mul
tiplied vnto the (O Jngland) into the im-
brasinge of the trew honour of God in
his word, and the forsakinge of al
Jdolatrye and Ypocresie.

JN calling to my remembraunce (O Jn-
gland) thou countrye of my natiuitie, thy
miserable present state, ouerwhelmed
with iniquitie, wherin veritie is exiled,
godlynes secluded, vertue defaced, fidelitie
suppressed, and trueth imprisoned. And on the
other syde, Falshod retayned, lyes imbrased,
impiete cherished, vyce auaunced, Jnfidelitie
extolled, and vntrueth set at lybertie, wherein
trew relygion is altered into superstition, the
worde of God into mens traditions, the holy
Sacraments into blasphemous sacrifices and
superstitious Ceremonies, and the trew wor-
shipping of god into execrable ydolatrie, wher
in thy faythful naturall natyf Kyng is chaun-
ged into a superstitious vnnaturall forreyne
Prince. Thy worthye Maiestrates, Nobilitie
and Kulers, into faynt harted tymerous per-
sons, ruled of other theyr inferiours. Thy vy-
gelant Bissoppes and faythfull Ministers,
into greuous wolues and bloudthurstye mur-

theteres. And thy infinite numbre of Gospellers and faythfull Christians, into dissembling ypocrites, and hollow harted Papistes.) I considered with my selfe what mighte be the vndoupted cause of this so miserable an alteration: for the certaynte whereof I repayred vnto the worde of God, the onelye discloser of all trueth in doutfull matters: wheras notably I found, Sinne, to be the vndoupted cause of all these alterations, plagues, and mutacions. For Sinne was the cause of Adams expulsion out of Paradyse, of the ouerflowinge & drowninge of the worlde, of the consuminge of Sodome & Gomor with brimstone and fyre, of the often captyuitie and slaughter of the people of God: sometyme by the Egiptians, sometyme by the Madianites, Moabites, Amorites, Philistians, Assyrians, Caldians and Babilonians, & the finall subuersion of Jerusalem by the Romaynes. Euen so is Sinne now the cause that God taketh awaye the light of his word from vs, and geueth vs ouer to errour & darkenes. Sinne is the cause that he hath take away our vertuous Kinges and Princes, and in stede of them hath geuen vs ypocrites to raygne ouer vs. Sinne is the cause that he hath taken away the hartes of our Nobilitie, Counsayl & Captaynes in makinge them faynthearted & weake linges, being contented to submit theyr neckes vnder the yocke of straungers. Sinne is the cause that God hath taken away from his people, his trew Preachers, vertuous Ministers, and faythfull Shepeherdes, in geuinge them ouer

Psa. c vij
Num. 16
ij. esd. ix.
prou. 28.
Esa. 3. 13.
Jer. 5. 30
Ezec. 23.
Amo. ix.
Dani. ix,
Judi. 5. 8
Gene. iiij.
Gene. vij
Ge. 13. 19
Judi. 3. 4.
6. 11. 13.
iiij. Reg.
xvij. xxv.
Mat. 24.
Lu. 19. 21
Amos. 8.
Joh. xij.
Job. 18.
xxxviij.
Job. 34.
Dani. iiij
Esay. iij.
Leui. 26.
Deut. 28.

outer into the mouthes of most cruell wolues, rauening theues & fugitiue hyrelinges. Sinne is the cause that God hath sent a dasinge into the heartes of his people, to beleue lyes, & not to credyte the truth: but to grope after vanite, thinking by playing the ypocrites, to kepe the thinge that they shall moste certaynely forgo. Finally to conclude. Sinne is the vndoubted cause (as testifieth the scriptures) of al plages misfortunes, ruynes, mutacions, captiuities, and destructions. And vnles thou repente in tyme (O Inglād) it wylbe the cause of thy finall desolation and vtter confusion. For thou doest euen now norisshe within thee, those that shal consume thee. The Lord hath whisled for them out of a farre countrye, and they are spedelye come, euen those that shall ruynate thine honour, adnichelat thyne auncient worthines, and bring thy pray sewrothy fame to ignominy and shame. Oh Sinne, how odible art thou in the sight of ỹ moste highest, that bringest such confusion vpon them that hath so frendly imbraced thee. O Ingland, thou receyuedst an yl gest to herbrowe, whē thou waste contented that synne should lodge with thee: whose loue and frēdship is the wrath and enmite of God: whose payment and recompence is, captiuitie, destruction and desolation: for now thy pryde shalbe rewarded with pouertie, thyne abundance with scarcitie, thy gredye purchasinge with dispossessing. Thy sumptuouse buylding with rasing downe, and thyne ambytion with desolation: yea the gorgiousnes of thine appa-

Jere. iiij.
1. Reg. 28
Esay. lix.
Job. xij.
Jere. vij.
Eze. xiij.
Mall. iij.
ij. Tess. ij
Amos. ix
Leui. 26.
Deut. 28.
Esai. vij.
Esay. iij.
Esay. v.

rell shalbe tourned into ragges and sackcloth: thyne abundant delicate fare, into famyne and
Esay.iij. honger, and the cherished beautye of thy Ladyes and dayntie Mistresses into wytheredones and sinneburninge. Theyr fayre layde out yelowe lockes into baldnesse, for the tyme approcheth that of force they muste forgo theyr trinkettes of pryde, the which at the admonicion of Gods word they would not abandon, as are theyr abyllements of gold, tawdrye laces, bongraces, fardingals, tablettes, ringes, with theyr garded and brodered raymente of sundrye fashions, counterfeyting all nations: and because theyr husbandes haue vaynly supported them in the same. Theyr bloud shalbe shed in the stretes, sayth the Lord. Esaye.iij. This shalbe the reward of Sinne thy gest (O Jngland) besydes the greuous Jdolatry wherin thou now lyuest, to the vtter woundinge of thy conscientie, agaynst thy knowledge by ypocrisye: the onely meane to accellerat & bring
Exod.32. spedye damnation vpon thy head. For this
iij.Ke.13. Sinne of ydolatry is so odious in Gods sight
Num.25 that at no tyme (as testifieth the scriptures) hath ỹ Lord lefte the same vnpunished: wherfore be thou most certaynly assured of his intollerable wrath and indignation, that after committing of so manye sinnes, in stede of repentaunce doest ende in Jdolatrye: yea, it is a playne argument that thou art forsake of god,
Jer.xliij and geuen ouer into reprobation, for this is
Ezec. vi. sinne (as witnesseth the Prophetes) that commonly goeth before captiuitie, slaughter, pestilence,

stilence, famyne, desolation and vtter destruction. Oh consyder, I pray thee (O Jngland) how farre thou art alreadye strayed from the sheepefold of Christ, by one lytle stourme of temptacion. Oh hew cleane art thou blowen awaye from the port of healthy, by one blustring blast of a busie Bishop. Oh how is the shippe of thy comon wealth now tossed through the vnstylfulnes of one that ruleth the helme. O how are thy faythfull Christians induced to playe the dissemblinge ypocrites, in communicatinge at vnlawfull seruices and blasphemous ydolatries, by the instigation of a fewe vnlearned Papistes. Wher hast thou learned in the time of a stourme to abandon the helme, in the tyme of warre to contracte amyte with the enemyes of thy Captayne, and in the tyme of tryall, to cloke and dissemble thy fayth? This hath not the worde of God taught thee, although thou pretende dyuers excuses for the same: but rather the loue of thy selfe, of the worlde, of thy goodes and ryches, thy landes and possessiõs, thy wyfe and chyldren, thy fylthy pleasures, and fleshly delites, the which al, thou thinking by thy dissimulate ypocrisie to saue and preserue, thou shalte most certaynly lose and forgo, as witnesseth the verytie, saying: Whosoeuer goeth about by any fraudulent meanes to saue his lyfe, he shall most certaynly lose the same: yea, euen this transitory lyfe, beside the perpetual damnation of soule and body in the lyfe to come. For the Lord wyl reteyn no such souldiers in his Campe, as shall beare a flatte-

Luke. xv.

ij. Tim. ij
Math. x.
i. Pet. iij.

Math. x.
Mar. viij
Luke. ix

ting face towardes his enemies, and associate them selues with his aduersaries, he wyl haue no such seruing men in his Court, as shall halt on both sydes, beyng neyther whote nor cold, seruinge to please two cõtrary maysters, God, and Mammon: yea, he accoumpteth all those pretensed frendes, for vtter enemyes, that wyl vysite the table of deuylles, and his also: that sere to couple Christ with Beliall, lighte with darkenes, righteousnes with vnrighteousnes, the beleuer with an infydell, and the Temple of god with Images. In al these thinges thou art coulpable O Inglande, through thy dissimulate ypocrisie, in declining from the trueth: notwithstãding thine earnest promyse, vowe, and consente, to continue a faythfull Souldyour, a trew seruaunt, and an vnfayned frend: for who is he in thee, at this present (a few only excepted) that ether for feare of men, or loue of the worlde doeth not abandon the persecuted, imprisoned and exyled congregation of God, his faythful seruauntes, and ioyne him selfe with the company of Idolaters and massmongers hys enemyes: who is he that is not now contented to abandon the table of ỹ Lord the holy communion and Sacrament of Christes body and bloud, and to vnyte him self vnto that sacrifycing bloudye aultar of the blasphemous breddē God, the romishe Idols: who is he that doeth not now with all diligence (in stede of the lyuely water of Gods holy worde truely preached) repayre vnto the fylthy puddels of mennes superstitious doctrines, ther-

with

1ij. Ke. 18
Apoc. iij.
Math. vi

1. Corin. x
ij. Cor. vi

with to satisfye theyr thyrste: yea, who is he
now in thee, that notwithstãding before tyme
he condempned with knowledge of conscïẽce
all maner of Jmages and Jdols, that doth not
now dayly repayre vnto the Temples of Jdo-
laters, in whose cõpany and that before theyr
Jdolles, they prayre, they knele, they are bare-
headed, they lifte vp theyr handes, they recey-
ue holy water, and holy bread, with dyuers o-
ther exteriour iestures of the bodye: And yet
(that worst is) thei affirme they do not offend
in as muche (as they saye) they do it not with
the consente of theyr harte, but onely with the
outward iesture of the body, and therefore no
sinne, in as much as the Lord onely requyreth
the harte, the whiche they geue vnto hym: as
though there myghte be made a seperation of
the soule and the body, in dedicatinge the one
vnto the seruice of God, and the other to Jdo-
latrie: as though the Lord had not created the
both, in vnyting and knytting them together,
making but one man, reseruing them bothe to
immortalitie: as though the Lorde God dyd
not earnestly requyre in his lawe of euery one
of vs, our whole soule, harte, mynde, strength,
power and outward man: and yet they contra-
rye to this knowledge, do make a separation,
whereas the Lord hath made so perfyte a con-
iunction. But Jfeare me this theyr separation
tendeth to none other ende, but to deuyde thẽ-
selues wholy from God both in soule and bo-
dy, for he wyl not haue the one without the o-
ther, neyther is he pleased with halfe of hys

Roma. 1.

Gene. 2.

Deu. 6. 11
Mat. 22.
Mark. 12
Luke. 1.

creatures. Wherefore yf he ꝺ deteſteth whore-
dom, fleeth the ſtrewes and cõpany of whore-
mongers: yf he that hateth ſweting, auoydeth
the felowſhip of blaſphemers: and yf he that
loueth quietneſſe refrayneth the companye of
ruffians & quarellers. How much more ought
teſt thou (O dearly beloued) yf thou dydeſt in
dede hate Idolatrye, as thou pretendeſte in
word, to auoyde and flee the companye of all
Idolatres in the committing of theyr Idola-
trye: how much more I ſaye oughteſt thou to
auoyde theyr brothell houſes & ſtrewes, theyr
ſinke and puddel of fylthy Idolatrye, & that
not onely with the hart & minde, but alſo with
the body and outward ieſture. For the Lorde
Roma. x. doeth not onely requyre (as wytneſſeth ſaynt
Paul) the confydence and belefe of the harte
vnto iuſtifycation, but alſo the outwarde con-
feſſion of the mouth and exteriour conuerſatiõ
Num. xi. vnto ſaluation. Let not the greaſy fleſhpottes
of Egipte, I meane the pleaſures of this lyfe,
ſo muche ſincke into thy mynde, as for the en-
ioyinge thereof, thou be contented to abandon
ij. Petr. ij the churcy of God in the deſert, and retourne
to thy fylthye puddel agayne. Set rather be-
fore thyne eyes the examples of the holye Pa-
triarkes, Prophetes, Apoſtles, and all other
godly men from the beginning, who all as ne-
Hebr. xi. ceſſytie requyred haue abandoned wyllingly
theyr pleaſures, forſaken theyr commodites,
relinquiſhed theyr natyue countrye, haſarded
theyr lyues, ſhedde theyr bloud, and patiently
indured the moſte greuous tormentes of tyr-
raunes

unites for the testimony of the truth, rather
then they would ether in body or in mynd cō-
municate with the vngodlye in any vntrueth.
Why rather doest thou not practyse in this ra-
ging storme of temptacion, the worthy exam-
ples of Daniel, Tobias, Eliezar, Sidrach, Mi
sech, and Abednego, with dyuers others, con-
tayned in the holy scriptures: who all woulde
haue no place, (as touchinge theyr religion in
the trew worshipping of God) vnto the cōtra-
rye cōmaūdemēts of wicked Princes. Then the
examples of Nicodemus, Joseph of Arama-
thia, and Naaman the Syrian, which seme to
you to couler your ypocrisy withall. But they
beyng rightfully wayed and truely vnderstan
ded, measured with the lyne of God his holy
word, shal lyttle defend your wicked attēptes,
but rather directly cōfute thesame. The which
thing to accomplishe, because I of my selfe am
vtterly insufficient and vnable, and for the ten
der loue that I beare vnto my natiue country,
whose saluation in Christ Jesu, I continually
wysshe for as myne owne. I haue taken vpō me
to reduce into our natyue tounge (according to
my promyse in my former translated Boke) a
worthye worke that latelye happened into my
handes, no les necessarye then profytable and
no les profytable then Godly for this present
tyme. The which doeth most directly and in-
uincyble answere to all maner of obiections
and wronge alleged examples that may be pro
duced for any dissimularion in religion. Com-
piled in. iiij. Dialoges, by the faythful seruaūt

Dani. vi.
Tobie. i.
ij. mac. vi
Dani. iij.
Joh. iij.
Joh. xix.
4. Reg. v

of

of Jesus Christ, and excellent learned deuine, Wolfangus Musculus, for the comfort, edifycation and instruction of his contryemen the Germaynes, then oppressed by the tyrannye of Antechrist in his fylthy mẽbres. And nowe I dedicate the same vnto the (O Inglãd) with the same mynde for thy singuler premonition & consolation in these thy dayes of aduersytie & myserye, oppressed with the lyke (or rather greater) Antechristian crueltye and tyrannye. In this Boke are .iiij. Collocutors or speakers aptly set forth of the Author. The fyrste is named, Eusebius, who according to the signification of hys name occupieth the place of a faythful Christiã, alwayes persseuering in the feare of God, voyde of all dissimulation, hauing alwayes a trew and lyuelye fayth, without declining at any tyme frõ the same, for any thing that the deuyl, the world, or the flesshe cã do, or ymagine. The .ij. is called, Irenius, who as his name importeth, is all together peaceable, and a louer of vnyte and concorde, & therfore he perseuereth in his accustomed maner of lyuing, without caring for any trouble that ryseth through any alteratiõ of religiõ, wherin he differeth from the other two, in as much as he doeth not condemne all religion, as doth the Mondayne, nether yet is he so variable as is the Temporisour, but for all that he swarueth from the rules of a trew Christiã, in that the peace and tranquilitie of the cõmen welth is more deare vnto him, then is the glorye of God, the florisshing of his word, and his own

saluation

salvacion. The .iij. is named the Temporisour, because of his dissimulation, who obserueth more the tyme, then the rules of a Christian, tendering his owne saluation. The last is called Mondayn, that is to saye: a worldly man, an infydell, who hath neyther God, nor any religion, in any reputacion. These .iiij. persons thou shalt heare speake in these Dialoges, and that so aptlye and decentlye, that (yf they had the lyke grace in the Inglishe, as they haue in the Frenche) thou wouldest rather iudge them the lyuely voyces of men then otherwyse. As it is, take it in good worth, as a testimonye of my good wyll and earnest zeale vnto my natiue countrye. Trusting gentle Reader, that after thou hast diligently perused thesame, and examined it by the touchstone of Gods word, and thyne owne conscience, thou wilt searche no more excuses to couer thy dissimulatiō and impiete withall. For truely suche inuented excuses are manifest argumentes of the vtter cōtempt of the sonne of God and his Kingdom, as the Parable of those that were inuitated to the mariage doeth notably testifye: wherfore flee all excuses, and come vnto the banket now whyle thou art called, leaste thou with thyne excuses be for euer excluded, and peraduentur neuer after called agayn. Wo worth those ore, that farme, that wyfe, or anye other earthlye pleasure, that shall staye vs from comming to that celestiall supper, whereas thou shalte beholde the sonne of god frendly imbracing thee, seyinge: Come thou blessed of my father, and

Mat. 22. Luk. xiiij

Mat. xix. Luk. xiiij

possesse

possesse the lyfe euerlastyng, make merye, and reioyce, the Lord graūt you to be found in the noumbre of those his gestes in that daye, hauing on the wedding garment, & not amongst the folisshe slepinge vyrgins, who, hauinge no respect vnto the comming of the bryde grome, were shut out from the mariage, whose triumphant coming I assure you is not farre of, for the signes goyng before thesame, haue alreadye appeared. The sonne of perdition is revealed, Iniquitie hath alreadye the vpperhande, The loue of many is abated. What a noumbre is there that depart from the fayth, in geuynge hede vnto spyrytes of errour, and deuylish doctrines of them that speake lyes through ypocrysye. Howe are men nowe become louers of them selues: Couetous, boasters, proude, cursed speakers, disobedient, vnthankful, vngodly, vnkynde, trucebreakers, false accusers, traytours, highmynded, despysers of them which are good, ready vpon voluptuousnesse more then the louers of God, hauing a similitude of godlines, but haue denyed the power therof: whose madnes is now made apparant vnto all menne. These are the tokens as wytnesseth the scriptures, that shall immediatly go before his coming, as ye blossome & leaues of ye fygtree before the Somer. The which tokēs yf they haue lately appeared, or no: I appeale to all mens consciēces. Wherfore ye holy ones of the lord reioyce, for the day of your redemption draweth nyghe. And in the meane tyme the Lorde Jesus, the onely Sauiour of our soules graūt

Mat. xxij xxv.
Mat. 24. Mar. xiij Luk. xix. xxi.
ij. Tess. ij
i. Tim. 4.
ij. Tim. iij

vnto

to euery one of vs his holy spyrite, to thend
that we vnderstandinge these thinges maye
fyrefullye beare in oure bodyes the mortifi-
cation of the LORDE Jesus, to
thend that the lyfe of Jesus Christ
maye appeare in vs, his
grace and peace be
with you all.

AMEN.

FK. P.

¶ The Tem=

poriſour (that is to ſaye: the obſeruer of tyme, or he that chaungeth with the tyme.) Compyled in Latyn by the excellent Clarke Wolfangus Muſculus, and trãſlated into Frenche by M. Vallerain Pullain. And out of Frenche in to Ingliſſhe by R.P. 1555.

¶ The fyrſt Dialoge.

¶ The perſones or Colocutours are, Euſebius, the Temporiſour, and Mondayne.

Euſebius.

I Cannot ſufficietly coniecture what wyll be the fynall ende of this ſo peruerſe & corrupted worlde. Which is ſo ſtraũge, ſo wicked and troubleſome, that a Chriſtian man can fynde no place (no not amonge thoſe that haue, or ſeme to haue the knowledge of God) to reſt in. Manye yeares hath it bene argued and debated, how to knowe the veryte from the errour, the truth from the lye, and the right from darkenes, aſwell in the doctryne as in the Ceremonies of longe tyme vſed in the Chriſtian church. And this contencio hath not one ſmal, but hath coſt much chriſtian bloud. The which thyng finally could none otherwiſe be reſolued and brought to paſſe, thẽ by one=ly cleauing vnto the holy Scriptures, in ſearchyng therin the veryte, taught vnto the worlde by Chriſte and his Apoſtles, and that beynge

ones found out, not only reuerētly to imbrace the same, but also to forsake all erronious and superstitious doctrynes, were they neuer so olde, and so often confirmed by the vniuersall authoritie of the Church. The which thing to bring to passe, dyuers excellent personages haue not onely imployed theyr pryuate studye and labour, but also publikely without all feare haue auaunced the same, by the ayde and Authoritie of the ordinary Maiestrates. So that in dyuers places all Papisticall doctryne and superstitious seruices were vtterly abolished, withal theyr false constitucions, which rather semed an apysse masking, then a holy ecclesiasticall ministratiō. The land of Almayn was also replenished with plentye of good Bokes, compyled by sundrye excellente Clarkes, both learnedly and godly. Yea the noumbre of Bybles of the olde and newe Testamentes were infynite: which not onely the learned but also the vulgare people dyd diligently reade. Euery where and in euery Temple was contynual preachinges and sermons agreing in one vnite of doctryne. There was no place in the lande but ye should haue heard songe the psalmes of Dauid: yea, the wysdome of God dyd crye in the stretes. And to conclude it seemed that in these last dayes, the trew religiō and the simplicitie of the auncient Church (so longe tyme defaced) was perfectly restablished and restored agayne. But nowe for one lytle myste and storme of temptacion, which is sodenlye happened after so longe a caulme and fayre wether, dyuers

byuers are become so afrayde that they are vt-
terly declyned and fallen backe to those super-
sticions before expelled. And of which noum-
ber some are so reuoulted, that not onely they
do willinglye abandon the verite manifestlye
knowē, but also persist in tearing and renting
the same with theyr abhominable blasphemes,
to thende it might not appeare that they are
turned from God, but from errour and here-
sye, in making theyr reuoultinge to seme no re-
voulting, but rather a repentaunce and recon-
siliation. The other sorte although they vse no
such blasphemes agaynst the truth, but as thei
haue knowē it, do kepe it secretely hyd in theyr
hartes: yet neuertheless they do not refrayne
to assiste and to be present at ỹ execrable masse
and supersticious ydolatryes, nomore thē the
first. And do not onely dissemble that which
is in theyr hartes, but also ỹ worste is agaynst
theyr owne knowledge and conscience, they do
outwardlye make a showe of that thinge, that
they do not inwardli aprouue, but detest & hate.
And yet neuertheless in doyng hereof they do
moste carefully searche the meanes to heale the se-
crete gnawing of theyr wounded conscience.
They wryte to byuers learned men, to knowe
for certayntie, whether it be lawfull for a man
that hath knowledge, to communicate and be
present at the supersticious Ceremonies, or ra-
ther Papisticall blasphemes of the vngodlye,
and They make semblaut to enquire of those
things as though they dyd not know, what a
man fearing God ought to do, or leaue vndone.

But moſt of theſe do it not becauſe thei would learne, but rather to thende they mighte fynde ſome ſtaye and comfort in the abuſing of their conſciences. But what man is that, that is ſo ignorannt of God, and of all religion, that directly vnderſtandeth not, that this queſtiō nothing appertayneth vnto thoſe that truly feare God? neuertheleſſe I wyl more dyligently from hence forth aduyſe my ſelfe, how I maye directely aunſwere thoſe that ſhal interrogate and queſtion with me hereof. ¶Mondayn.

I cannot tell what deuyliſſhe rage hath of late occupyed the myndes of a ſort of fooles. They do complayne of theſe folyes that hath brought all the worlde in trouble, in the which alſo there is ſo lytle certytude, that for y ſpace of theſe. xxx. yeares they haue contended together without any agrement, or certaynte therin. And this euyll is not newe. For what tyme hath there bene, that this ſuperſticious contencion hath not vexed and troubled the worlde? Through a heape of fooliſh queſtiōs, of God, of the trew ſeruyce of God, of the truth, of the religion, and I cannot tell what other fantaſies. At whom I laughe at pleaſure, without bynding my ſelfe to any maner of religion, vnles it be to my commoditie and profyte: and ſo I fynd my ſelfe moſt at reſt and eaſe, vſing all thinges at my pleaſure, in caſting a ſyde all ſolicitude and care, that occurreth and hapneth by the occaſion of religion. But me thinkes I ſee yonder my Coſyn Temporiſour, who is in myne opinion wyſer, then a great manye of

thē

ther, in that he hath without any greate difficultie abandoned this new found religiō lately introduced. For as I remembre it is not past .y. yeares agone, that this fantastical newe opinion began to budde forth and reuyue. And then this felow was one of the fyrst that chaūged his opinion, accordinge as the tyme then requyred. And hetherto ther hath no euil happened vnto him therfore, as it hath done vnto dyuers others. For he hath in euery condicion ought to lyue at his ease in pleasure, and hath vttely wounde him selfe oute of many troubles, wherwith amongst the rest he was afflicted, and that not onely in his outward cōuersacion, but also inwardly in his conscience. He hath nowe persisted and continued in this lyberte that they terme (Christian) as long as it serued to his purpose and quietnes. But nowe as much as he cannot perseuer therein (the tyme so altering) without ymmynent daunger both of body and goodes: he loueth rather to folowe the thing that serueth to his commoditie, then as a bedlem to put him selfe in daūger of so vncerteyne a hope. And therfore now he beginneth to strike his sayle, and frameth him selfe vnto the present tyme. But herein, he & I do differ. For I do not care of any maner of religion, nor any opinions of the same, nor do not passe a strawe to semble or dissemble in any maner of thinge that is. But he contrarye wyse (although vpon euerye mocion he doeth chaunge his opinion, accommodating himself vnto the tyme) cannot refrayne his harte from

this conceyued rage, but continually (as a sort of other fooles do) tormenteth and vexeth him selfe therwith. And in this he is more vnfortunate and vnquiet, then I am: in that he cannot all together vnburden him selfe of these fantasticall opinions, as I do. And yet neuertheles he is more wise and prudent thē the other sort, the which (I cannot tell for what superstitions sake) do submit and geue ouer them selues to a thousand maner of myseries & afflictiōs, leading a difficile and perilous lyfe aswel for the selues, as theyr frendes: and fynally do falsly to dyuers extreame daungers. But now I wyl call hym. Whence comest thou Temporisour?

¶ Temporisour.

I come from the College, and from the seruyce of the blowers and organ players.

¶ Mondayne.

What hast thou done there, seyng that thou art not accustomed to haunt that place?

¶ Temporisour.

Yf I had the lybertie, that I had in tymes past, I would not nowe haunt those seruices, that my conscience so muche abhorreth: but I am now constrayned to do otherwyse, then I haue bene accustomed, yf I wyl auoyde to fall into extreame daungers. And thus hath tymes altered my doynges.

¶ Mondayne.

Thou doest wyselye in myne opinion: for what haue we to do with those strifes and contenciōs, that are rysen vp in our dayes, amongst the wyse vayne and ydle persons? Lette vs obeye those that rule, and haue the auctorite to

ordai

ſtode theſe thinges, and can do vnto vs good or euyl, wel or wo. ¶Temporiſour.

Euen ſo I do, and ſo lyue in quietneſſe as concerning the worlde. But for all that, my cō-ſcience is wonderfully troubled.

¶Mondayne.

Wherfore I pray thee? ¶Temporiſour.

Arteſt thou that? Doeſt not thou knowe that thoſe ſinne greuouſly that do any thinge agaynſt theyr conſcience? ¶Mondayne.

That is nothing els but a dreame of ỹ Theologians, which I haue oftentymes heard before: but I praye thee, conſider directly what maner of conſcience thou haſt.

¶Temporiſour.

Be it as be maye, I ſinne as often as I do any thing agaynſt theſame. ¶Mondayne.

I wyl not entre in diſputacīō with the touching the qualitie of the conſcience: but I demaunde of thee, yf thou thinke that the Princes and Maieſtrates that conſtrayne thee to go to the ſeruyces of the Papiſtes, are not moued thereunto by theyr conſciences: to wytte, to reſtabliſſhe by theyr power and auctozytie, the olde accuſtomed Religion, that hath bene aboliſſhed theſe certayne yeares?

¶Temporiſour.

I wyll not denye, but that it maye be, that ſome of them do it, theyr conſciences mouinge them thereunto: but it cannot be alſo denyed, that dyuers of thē do ſo lyue, that it is not poſſible to iudge whether they haue any conſcience, or feare of God, or no.

¶ Mondayn.

Thou mayst not for all that doubt, but that they are constituted in auctorite, and haue power ouer theyr subiectes.

¶ Temporisour.

I do acknowledge and allowe theyr power and auctorite. ¶ Mondayn.

What maner of conscience then hast thou, that refusest to obeye the hygher powers?

¶ Temporisour.

I do not al together refuse that, but rather thinke that they ought to be obeyed onelye in worldly matters, and secular causes, and not in religion. I thinke certainly they haue auctoritie in temporall regimentes, but not in mens consciences, which are subiect vnto one onely God. ¶ Mondayn.

Thou abusest thy self, wherfore laye a syde this thy foolishe and scrupelous conscience, & desiste from all care and pensyfnes of mynde, which consumeth thy body without any occasion or purpose. And know this, that the Magistrates haue receyued auctoryte ouer all thinges: they haue in this worlde all maner of power and preeminence. Art thou ignorannte of this saying: (Dimidium imperij cum Ioue Cesar habet.) Jupiter and Cesar haue the Empire deuyded betwene them. And because thou shalt not reiecte this, as the saying of a Panym: see how the scripture confyrmeth it. The heauen is the Lordes, but as for the earth he hath geuen it vnto the chyldren of men. God hath no maner of care of these thinges that he hath cō-

Psal. 115.

mitted

mitted vnto ẏ power of those that he hath ordeyned Monarches and Gouernours of the world: to thend they may at theyr pleasure ordeyne the state of religion, as it shal seme vnto them expedient for the better ordre and regiment of theyr subiectes, and to them we muste obeye in all thinges. Furthermore thou hast a wyfe and childre, ouer whom by the appoyntmente of God thou haste especiall charge: by what conscience then I praye thee (seyng thou doest so often alledge thy conscience) canst thou abandō and forsake them, in withdrawing thy helpe from them, whē they haue nede of thee? Furthermore thou hast thy neyghbours, with whom thou art bound to lyue in peace ẏ tranquilite, as yf thou wart but one bodi with thē: With what conscience canst thou then refuse theyr honest requeste to remayn and dwel with them, and do as they do? See howe thou arte circumuented and incloſed on euery syde. Aboue thee is the auctorite of the Maiestrate, to whō thou knoweſt and cōfeſſeſt we ought to obey. Equal by thy syde is thy wyfe, who is straytly commended vnto thee of God. Vnderneth thee are thy chyldren and familie, who all aught requyreth, cal vpon thee for thy help. Yf thou then do abandon and withdraw thy helping hand from them, hast thou not falsifyed thy fayth, as often tymes thy preachers haue taught thee? Neare vnto thee are thy neyghbours, to whom thou oughteſt to be fyrmely vnited, as one membre with another. I omitte here what thou oweſt of duetye vnto thy self:

wherfore then without any occaſiō doeſt thou ſo much afflicte and diſquyet thy ſelf in a matter ſo apparant, for a lytle folyſhe and ſcrupulous conſcience ſake? Folowe rather my counſayl: frame thy ſelfe vnto the wyl and pleaſure of the Maieſtrates, not onely by an outwarde ſimulation, as I ſee thou doeſt, but alſo with the inward mociō of thy harte, and leaue thoſe diſputacions vnto the learned deuynes & prudēt Maieſtrates: yf thei thinke mete to chaūge olde thinges, wel, obey thou, let it ſuffyſe thee that thou haſte bene of that ſecte and opinion theſe .xx. yeares. Yf they thinke it expedient to reſtabliſhe auncient cuſtomes, and to redyfye agayne that whiche of late hath bene ruyned, content thy ſelfe lykewyſe: yf thēy make anye inhibicions, beware thou do not tranſgreſſe as gaynſt them: yf they commaunde any thinge, obeye theſame: and by this meanes thou ſhalt pleaſe all men, and ſhalt be reputed prudente, diſcrete and well aduyſed: & ſo thyne affayres and ſubſtaunce ſhall remayne in peace & tranquilitie, and ſhalt poſſeſſe theſame in quietnes: for what follye is it to do that thinge by conſtraynte and compulſion that thou mayeſt do willingly, and although thou wouldeſt not do it, yet ſhalte thou be compelled.

¶ Temporiſour.

Truely thy counſayl is very pleaſaunt and agreable vnto the fleſhe, but for all that ꝑ haſt not as yet healed the wound of my conſcience. This is a good counſayl to conceiue and kepe my goodes, but my conſcience doeth vtterlye repouge

ryonge agaynst it. For all that thou hast alleged of the auctorytie of the Maiestrates and Princes, and then of my wyfe, chyldren and neyghbours, is not according to the worde of God, as I could sufficiently proue by dyuers obiections. But I perceyue yonder Eusebius, who is a man truely fearing God, and louing pure religion. I wil speake with him, we must make a little haste, for he goeth apace, he hath some boke in his hand, it may be that he commeth forthe to walke abroade to recreate hys mynde in meditating some good thing.

¶Mondayn.

What occasiō moueth thee to go vnto him, he is a simple superstitious Idiote: There is no doubt but the boke that he hath in his hand is a new Testament, that is to say: the doctrine of superstition where withall the worlde is troubled.

¶Temporisour.

For all thy sayinges: I wyll go to hym.

¶Mondayn.

I wyll go also, to heare what these fooles shal deuyse together, & learne by what meanes they do thus torment theyr conscience.

¶Temporisour.

Hearest thou Eusebe? Stay a lytle, yf thy busynes requyre not to much haste.

¶Eusebius.

Yonder commeth he that I haue dyuers tymes desyred to talke withall, to proue yf I coulde reduce him into the righte waye: but I feare me it is but lost labour, for he is a perfyte Temporisour as well in name as in facte, suche

Eusebius speaketh to himselfe.

ſuche a one as beleueth for a tyme, and when temptacio cometh, wythereth away. And more ouer me thinke I ſee with him his Coſyn Mondayn, a man allienated and deuyded from all religion. But for as muche as he calleth me, I wyll ſtaye, and ſee what he would haue.

¶ Temporiſour.

Whether goeſt thou, Euſebe?

¶ Euſebius.

Into the feldes to walke, to recreate my ſpryte. What wilt thou haue with me?

¶ Temporiſour.

Of longe tyme I haue purpoſed to come & wyſite the at thy houſe, to confarre with the of this miſerable ruyne of oure religion, whiche thing troubleth my ſprytes ſo much, that I cā reſt neyther night nor daye.

¶ Euſebius.

Yf it pleaſe thee, let vs retourne then to my houſe together? ¶ Temporiſour.

I am right well contente. What wilte thou do Mondayn? ¶ Mondayn.

Yf I wiſt I ſhould not offēd you, I would be gladly with you at your communication?

¶ Temporiſour.

I ſhalbe contented for my parte.

¶ Euſebius.

And I reiecte noman: much leſſe then wyll I refuſe a neyghbour. And as the trueth is cōpared vnto light, euen ſo is ſhe not afrayde to ſhyne and appeare before al maner of perſons. God wylleth, that we do aſſemble together in his name, & hath promyſed to be in the middes of vs

Eus. I wyll go in before, folow ye both.

¶ Temporisour.

Peace be vnto this house.

¶ Eusebius.

And to all those that entre in. Come let vs go in yonder.

¶ Mondayn.

How manye bokes, and how litle housshold stuffe? Is there a more foole then this man?

¶ Eusebius.

Sitte downe at this Table.

¶ Temporisour.

We wyll, seyng thou biddest vs. Sit thou downe also.

¶ Mondayn.

I hadde leuer sit at a table furnisshed with wyne, then with bokes. I see nothing here but papers, I would to God the rattes and myce had eaten them all: for and these bokes were not, we should lyue in more peace in the world then we nowe do.

¶ Eusebius.

Graunt O Lord Jesus Christ, that we may profite in some thing to the glory of thy name. Now Temporisour saye what thou wilt, and we wyl heare thee, and communicate together frely euery one according to his conscience.

¶ Mondayn.

Yet agayne this conscience, what deuyl inuented that name?

¶ Temporisour.

Thou knowest verye well Eusebius, what my substaunce is.

¶ Eusebius.

I know it to be very great, the Lord graunt that

Frō hēce forth Mō dayn speaketh as it were to him self, for the other do not answere hī, as nothig passinge on his sayinges. Euen so we maye not cast pearles before swyne. ſte

that thou vſe it wel, and that thou mayeſt poſ-
ſeſſe it, and it not thee.

¶Tempoziſour.

Thou knoweſt alſo what a noumbre of chil-
dren I haue. ¶Euſebius.

The Lord increaſe them, and kepe them to
his glory. ¶Mondayn.

O foole what haſt thou to do with the glo-
ry of God: Thinke of thyne owne.

¶Tempoziſour.

I deſyre euē the ſame withal my hart. Thou
knoweſt furthermoze in what reputaciō I am
in, with the Burgeſes and Maieſtrates.

¶Mondayn.

Thou doeſt wel to thinke of theſe thinges,
beware that thou doeſte not haſarde them to
much. ¶Euſebius.

I knowe all thoſe thinges, my frend Tem-
poziſour. ¶Tempoziſour.

Now am I come to this yſſewe, eyther to
haſard and forſake all together, oz els to ioyne
my ſelf with other men, in being preſent at the
papiſticall ſeruices and ſuperſticions by diſ-
ſimulation. Wherefoze I beſeche thee in the
name of God, that thou wilt tell me thyne ad-
wyſe, yf it be lawefull without offence of con-
ſcience to him that knoweth the veritie of the
holy ſcriptures, to be preſent at the papiſticall
ſuperſticious ſeruices through the compulſiō
of his ſuperiours. ¶Mondayn.

What a fooliſſe queſtion is this to enquire
(yf it be lawfull) when that neceſſite and con-
ſtraynt teacheth him, what he ought to do?

¶Euſe-

☞Eusebius.

Thou mayest easelye gather myne aduyse therin, by that which thou seest me do, for I do that, that I thinke to be the best, yf I had here a better iudgement, truely I woulde put it in practyse. ☞Mondayn.

Yf thou wart in his place thou wouldest do otherwyse. ☞Temporisour.

I see wel what thou doest. Thou doest kepe thy selfe from coming to any of the papisticall offices. But that notwithstanding I desyre to know yf I may not be there without sinne.

☞Eusebius.

Yf thou mightest so be there, euē so would I, and also all other that nowe abstayne them selues thence: for I thinke it nomore lawefull for thee to be there, the for me. But fyrst let me vnderstand how thou doest behaue thy self in this poynt. ☞Temporisour.

How that I do behaue my self? I do obeye the ordinaunces of the Maiestrates, & I come to theyr seruices according as they haue commaunded. ☞Mondayn.

Therein thou doest not foolisshly.

☞Eusebius.

Is it trewe? Doest thou fyrst of al the thing that they commaunde thee: and then aske yf it be well doner Why dyddest thou not rather fyrst aske, what had bene the duetye of a man fearing God, and after thou hadst knowē the same, to haue putte it in practycer Doest thou not remembre this olde sentence: fyrste determyne, and then put in executiō? But thou hast done

done cleane contrarye.

¶ Mondayn.

He hath done both wyselye and aduysedly, according to the presente necessitie: but in the other thinge he hath done foolishly.

¶ Temporisour.

You haue sayd wel, but I was forced to do as I dyd.

¶ Eusebius.

Whereto then serueth it to aske counsayl, yf it be lawefull, or no, seyng thou art resolued to do the thing that they compell thee? Consultacion belongeth vnto those that are about to determyne a thing, the thing beyng as yet neither done, nor begon: beyng in theyr facultie either to do, or vndo: those (I saye) may receyue profyte by consulting and inquiring thereof. But seyng that thou hast lost this libertie, by thine owne folye, I cannot perceyue to what ende & purpose thou mourst this question, after it is done.

¶ Mondayn.

It is without all order.

¶ Temporisour.

I am not putte from this lybertie, but as I sayd before, I am forced to do that the Maiestrates commaundeth.

¶ Eusebius.

Yf thou be a christian man, thou canst not be compelled to do an vnlawefull thing.

¶ Mondayn.

This felow is out of his wyt: yf he cannot be compelled, no man would compell him: but they do constrayne him, ergo he maye be constrayned.

¶ Temporisour.

What

What can I not be compelled?

Eusebius.

All theyr commaundementes haue a condi-
tion annexed thereunto, to wytte, yf anye man
will not obeye, that he be punished.

Temporisour.

It is so.

Eusebius.

Thou mayst chuse, either to do that they
commaunde, or els to endure and suffre that
which the condition annexed thereunto doeth
threaten. Thou mayst chuse then, one or other.

Temporisour.

I know all this to be true.

Eusebius.

Seyng then that thou mayst chuse according
to thy pleasure, how canst thou saye then, that
thou art constrayned? There can be no compul-
sion, where as there is election.

Temporisour.

I cannot deny that: but it is daungerous to
fall into the handes of those that may oppresse
and subdue me. For feare whereof I do that
they commaunde me.

Philodoxus.

Worthely done.

Eusebius.

But it is a greater matter to fal into the han-
des of the liuing god, that is of power not one-
ly to kyll the body, but also to caste the soule into
hell fyre.

Philodoxus.

These felowes are afrayde of shadowes.
They praye of a fyre, yf nanne as yet euer sawe,
and in the meane tyme they fall into burninge
flammes that apparantly consume them.

Temporisour.

Thou sayest well. But I am so feble that I am not able to endure the punishmēt that they threaten me withall, yf I do not obeye them.

Eusebius.

I knowe that the spyryte is redye, but the flesshe is weake. But for all that we are not to be excused, yf through infyrmitie we do ayre thing y greatly offendeth the Maiestie of god: we ought rather to complaine of this infirmitie, thē to seeke meanes to excuse it couer the fawte. Let us purely confesse our synne, and not seke to hyde it, prayeng the Lorde continually to increase and confyrme our fayth. But let us proceade further: I demaūd of the gratiously my frende Temporisour, what thou thinkest in thy harte whē thou art present with the papisters at their stuicrat? Thou wyldest aske of me that now, yf it be lawfull for thee to be there. But what answereth thy conscience to my question? Thou canneste not be ignorant therof.

Temporisour.

Sertayne thou asketh me of my conscience Eusebie, I cannot denye but synce of al before I wente vnto the papisticall seruice, my conscience dyd incessantlye admonisshe me that I shoulde not go thyther. She sayde that the accesse and conuersion with the vngodlye, was nothynge els but a manifest renouncinge of the veritie knowen, and a confyrmation of all superstition. She threatened me also with the greate indignation and wrathe of almyghtye GOD, yf I dyd so. And that I shoulde fall thereby into exceadde blyndnesse, and other horrible

myble euylles. And after I had bene there, he accused me of my facte, and that at the firste tyme verye sharpely: but after that euery tyme that I went, lesse then other: so that nowe in a maner I fele in my conscience no repugnaunce of my goyng thether.

Eusebius.

O Temporisour, yf thou sayest truely, then are thou in the waye of reprobation, oute of the which thou shalte not be able to escape, yf thou doest not forthwith withdraw thy selfe: for it is a heuy burthen, the condemnation of oure owne conscience: and it is verye daungerous to oppresse and expell the fyrste mocions and prycktinges therof, euen the verye waye to make the harte all together incensyble and without all vnderstandinge. And what requyreste thou nowe Temporisour, but that I shoulde take awaye these gnawinges and prickinges of thy conscience, by affyrmynge that thou mayest surelye and lawefullye go vnto these superstycious seruyces, to thende that thou mayest nowe doe the same wyth a quyet conscience, that before thou dyddeste wyth a sorowefull harte. Yf thou desyre to knowe nothinge but thys, thou neadeste not to enquyre of me, for thou hasteste a teacher in thyne owne bosome, that is sufficientlye able to instructe ther in that behalfe. For by thine owne proper iudgementes thou doeste the thyng that pertayneth not vnto a Christian man to doe: and yet thou askeste whether thou doest well or nyll.

Mondayn.

In all my lyfe I never sawe more greater fooles, pestring and troublinge themselues so vnaduysedly about vanitie and follie. Were it not better all togeather, to withdraw our selues from all opinion of God and of religion, then so wrap our selfes in these troubles?

Tempozisour.

Thou killest me Eusebie, thou doublest my greefe. Before I most myserably tormented my selfe with myne owne iudgement, and now in seking helpe, I fynde present death.

Eusebius.

I am moued to pytye, to behold the myserable state, and not onely thyne, but all other our poore brethren, that are oppressed with suche anguishes, by the wickednes of some men, or by theyr superstitions.

Mondayn.

Youre myserye proceadeth not from the superstition of other, but of your selues.

Tempozisour.

Leaue, I pray thee these thinges, and come to the vsse wot what knowest thou yf the Lord wyll extende his mercye hereafter towardes me? Do not repute me amongest the noumbre of those that haue no more hope of saluation, I cannot yet dispayre of the grace of God. But now (I pray thee) answere directely vnto my questions and as touching that, that burdeneth my conscience, let vs omitte it for a whyle.

Mondayn.

Hytherto I haue heard the purpose of your

communication together: but for aſmuch as I am come hyther, neither to diſpute, nor to iudge but onely to heare, I wyll leaue you in youre diſputacion. Onely there is one thyng whereof I wyll admoniſſhe you. Remembre alwayes þ neceſſitie is a heauy burthen. And now I leaue you, for I haue other more greater affayres.

¶ Euſebius.

My frend, we wyll not kepe thee frō thyne affayres. But thou Tempoziſour, what wylt thou do?

¶ Tempoziſour.

Seyng that this my neyghbour wil depart I cannot with myne honeſty ſuffre him to returne home alone, but wyl go with him, and afterward wyll returne agayne.

¶ Euſebius.

I wyll tarye thy comming. But I pray thee (yf it be poſſible) bring with thee thy frend Irenius, for he is a gentyll perſon, and is not altogether alienated from religion: and alſo the noumbre of three is more perfecte, and more mete for ſuch a collation.

¶ Tempoziſour.

I wyll bringe hym, yf I can.

¶ Mondayn.

Pardon me Euſebie in that I do departe, and breake the purpoſe of youre communicatiō. Yf I can do you any pleaſure towardes the Maieſtrates of the cytie, lette me knowe it, and ye ſhall commaunde me, I wyll not fayle. I am yours.

¶ Euſe

The fyrſte Dialoge.

I moſt hertely thanke you. Good Temple Iſeon, come agayne quickely leaſt ſuperſtitious approchyng we be conſtrayned to leaue our diſputacion.

Temple Iſeon.

I will come agayne ſtreyghtwayes.

The ende of the Dialoge.

The second

Dialoge.

The Collocutors. The Temporisour. Irenius, and Eusebius.

The Temporisour.

I Was verye yll aduysed, when I procured Monday vn to heare oure disputacion. In mine opinion he is a very wicked man: it is to be feared that he wyll vtter all oure communication vnto the Maiestrates. Wel, an other tyme I wyll be better aduysed. I wyll make spede to cal Irenius: he is accustomed at this tyme of the daye commonlye to be at home. I wyll see yf he be there.

Irenius.

Some body knocketh at the gate. Boye, go open the doze.

The Temporisour.

What doest thou Irenius?

Irenius.

Nothing but loke here in an olde boke.

The Temporisour.

For asmuch as thou hast no great busynes, would it not please thee to accompanye me to the house of Eusebius?

Irenius.

What to do?

The Temporisour.

To deuyse and commune together.

Irenius.

Paraduenture he is not at leasure.

The Temporisour.

Yes, that he is. And in so doyng thou shalt

so him great pleasure. Irenes.

Well, I will go with thee, I will not refuse the company and communicatio of honest men.

Tempestiuus.

I wyll go in before to leade thee the waye, for I am better acquainted with thys house then thou. I am here Eusebius, and here is also Irenes. If there be nothing happened since, let vs pursew our former communication.

Eusebius.

There is some thing happened since your departyng here, but what thenz it behoueth vs to prepare to put aparte those thinges that concerne our saluation, before all other matters.

Irenes.

If there be any secrete matter betwixt you, I wyll withdrawe my selfe.

Eusebius.

There is nothinge so secrete amongest vs, but we can be contented to communicate the same vnto thee. We began not long a go to disputer if it be lawfull for a man, knowing the worde of God, to be present at the papisticall seruices. And this question was fyrste moued by oure frend here Tempestiuus, and for thys cause is he come hyther now, to vnderstande myne aduyse herein.

Irenes.

Ye knowe wether well both of you, howe I haue alwayes behaued my selfe in this varietie of religion. Seking nothing so much as to liue in peace and quietnesse, for the mayntenance wherof I haue contemned neither of the parties: but vsed my selfe with indifferency towardes

...re them both, hauinge alwayes thys de-
...e that by some good meanes these quarelles
...ght be qualified, and tōtentions accorded,
...at so much do alienate the hartes of the faith
...ll, and cause the wycked and vnbeleuers to
...acke our christianite. And with the like good
...yll I wyll be present at this your collatiō, yf
...please you. ¶ Eusebius.

...Gyther then. Assiste vs O Christ by thy
...ly spyryte. ¶ Temporisour.

...Now yf it please the Eusebie, cōsider dy-
...gently the matter, wherof we talked a lytle
...fore. ¶ Eusebius.

...I wyl do it gladly, with this conditiō, that
...e both with me, wyl dyligently consyder this
...atter, not as a thynge particularely appertey-
...nge vnto one, but as a matter common to all
...rsones, to thende that private affection and
...fe loue, do leade vs to nothinge beſyde the
...eth. And for asmuch as by this our collatiō
...ur purpose is not to searche out a bare knowe-
...dge without effecte, but rather a perfect obe-
...ience, ſuche as appertayneth to God and to
...e veryth: Tell me therfore (I pray thee) Tem- Note.
...risour, before we go any further in this mat-
...er what reuerence thou wilte beare vnto the
...eth, when thou ſhalt be made to knowe the
...ame, without any contradiction.

¶ Temporisour.

Wherto serueth this questiō?

¶ Eusebius.

Wherto I wyl tell ther at ones. To thende
we would not labour in vayne, for the glory

of God, and thy saluation: for whatte shall it
serue to haue the eyne without wordes? Shall
he not reproue in thy conscience, (as it is
knowen) the truth) to stoppe thy hye accordyng
vnto the same in refusyng al vnlawfull thynges?
Wherfore shall we spende so many wordes in
vayne? And not onelye in vayne, but rather to
prouoke the iudgemente of God to fall more
greuously vpon vs, and to increase his indig-
nation agaynst vs. Art thou ignorante of the
sayinge of Christe? The seruaunt knowing, and
not doyng, shalbe greuously punished? Take
good heede of all determynyng with thy self what
thou wylte do, when thou shalte knowe, what
thing is commaunded, and what thinge is vn-
lefull.

Temporisour.

How can I promyse any thing before hand
what I wyll do, seynge it is not in myne owne
power, but cometh of the grace of God? I can
but hope the grace of God, and beginne as
I haue desyred thee, to consider and examyne
this matter.

Vnfaythfulnes.

I do not demaund (O Temporisour) what
thing thou wylte do, hauing knowen the truth,
but whether thou art presently inclyned? I de-
maund not of the thing to come, but what the
intencion of thyne harte is nowe. It is two
thinges, to say what thou purposest to do, and
to say what thou shalte do. As touchig thinges
to come: It behoueth him that hath a good will
and is already inclined to goodnes, to aske the
grace of God for the performaunce of the same.
But where as there is no wyl, nor determined

purpose,

purpose, to do the thinges that are godlike: but he
meth him fyrste of all to desyre God to geue
him a wyll to do well, who onelye (as witnes
eth the Apostle) accomplisheth and worketh
in vs, as well the wyl, as the dede. Protest and
promysse therfore here (O Tempestiour) what
wyl thou haste presently, to thend that I knowe
ing and vnderstanding the same, may wade in
the matter accordingly. I pray thee Irenæus,
is not this my requeste reasonable? Irenæus.
I cannot denye it. For who is so much a beaste
that doeth not well perceyue the great follye
reigneth in him that is sycke, who continually
calleth for the physition, and whē he hath him,
wyl not folow his counsayle? Tempestiour.
Yet I cannot expresse, what I haue purpos
ed to do, so much am I perplexed in my mind,
which is as yet inclyned hether and thether,
without any resolued determinatiō. God per
aduenture wyll settle my mynde to some good
ende, after that I am aduertysed and resolued
of the truth: & therfore I pray the (O Eusebie)
procede vnto the matter. Eusebius.
The condition of mans mynde is very misse
rable, when that onely we knowe not what we
shall do hereafter, but that leaste is, we are ig
norant of that we wyll presentlye. But go to
my frende Tempestiour, for asmuche as thou
art not able to make declaration of thy wyl, at
leaste wyse declare vnto vs, what it is that
desyreste with all thy harte: thou shalt fynde dy
uers that do complayne that they cannot feele
in themselues no determyned purpose & wyll:

and

and therfore do vnfaynedly wisshe and desyre, that they maye haue suche a purposed wyll as they do not as yet fynde in theyr hartes.

¶ Temporisour.

I do most earnestly desyre a stablissed purpose and wyll. But to affirme that I haue the same all ready in my harte, I dare not.

¶ Eusebius.

Yf thy desire be suche, that thou mayst ouercome thyne harte and mynde therewyth, in the thyng, wherin it is not as yet stablissed, thou haste no cause to dispayre, but rather to praye vnto God our father, to stablisse in thy harte this purpose to wyll well, and fynally to leade thee vnto the trew and perfect desyre and studye of godlynes by wel doyng.

¶ Temporisour.

I wyl dyligently folow thy counsayl wherin I desyre thee to helpe me with thy prayers. But I pray thee now begynne to answeare my present question. ¶ Eusebius.

Three maner of communications.

I wyll most gladly satisfye thy requeste in both. Fyrst of all it is most certayn, that there are three maner of communications in religio. The one is necessary and of necessitie. The other is indifferent and lawefull. The thyrd is neyther lawefull nor indifferent, but all together vnlawful and prohibyted. In the first are comprysed al those thynges without the whych no man can be saued: and in this part, this question hath no place, to wytte, whether the thyng be lawfull, or not. ¶ Temporisour.

I confesse the same. But what are those

thynges

hinges that are of necessitie necessary?

Thynges necessary

Eusebius.

The trew and perfect knowledge of God ȝ father, and of his sonne whom he hath sente, Jesus Christ. The trewe lyuely fayth, and the confession of the same, vnfayned repentaunce, lawfull obedience, feare and reuerence of god, inuocation ſ prayer with faith, hope of good thinges to come, patience in persecution and affliction, trewe and perfect loue of God, and of our neyghbours, ſ other lyke thinges, with out the which we cannot be saued. For by the communicating of these thinges, we do communicate with all the electe of God, without whose company and felowship there is no saluation to be hoped for.

Out of ȝ church ther is no saluation

Ireneus.

There are very few Eusebie that do enquire for this maner of communication. Eusebius.

So much is the worlde blinded. The seconde maner of communication is, as I sayd before, indifferent, tollerable, and lawfull, herein are empryseth all those thinges, that are free, indifferent and lawfull. Temporisour.

What are they? Eusebius.

All those thinges that are not of them selues agaynst the worde of grace, which is the gospelle to wyte, meate, drinke, clothing, obseruation of dayes, and all other obseruations, by ȝ which the puritie of the christian fayth is not violated nor defyled. To communicate in these thinges with the faythfull, yf it be free, it is also lawfull: and yf it tende to charitie, it is also expedient. Ireneus.

What

What is that, that thou sayest: yf it be so, it is also lawfull.

Eusebius.

I sayd it meaning thereby to exclude all vnclennye, by the which those thinges that of the selues are free, to do them, or to leaue them vndone (of the whiche also we haue receyued no commaundement of God) are neuertheles commaunded to be done vnder the payne of deadly sinne: whereby the consciences of the christians, which ought to be free, are made captyue and bonde to the commaundementes of men. For I affyrme that those thinges haue vtterly lost theyr freedō, that otherwyse in the selues are free, when that eyther through custome, or lawes they are commaunded to be obserued as thinges necessary (as witnesseth the Apostle) Let noman (sayth he) trouble your conscience, about meate, or drinke, or a peece of a holy day, &c. And afterwarde (he sayth) ye are redemed with a great prycc, make not your selues therefore the bond seruauntes of men. Irenicus.

Colloss. 2

Some would here reply agaynst you, that the wordes of the Apostle to the Colossians by you alledged, do nothinge seme to the purpose. In asmuche as he doth not there speake any thing of the cōmaundementes of the church, but of the commaundementes of the Iewyshe lawe: for asmuch as in his tyme some went about to make those commaundementes necessary.

Eusebius.

It is trewe, that the Apostle speaketh there of the obseruation of the lawes but I pray thee consyder, yf there be any reason, to bynde the consciences

sciences of men by the commaundements
bishops: seyng that the commaundements
the lawe do not bynde them, which were not
ablished by men, but by God. Irenæus.

I maye eyne nothyng: but I haue alledged
nowe, that here before I haue heard of o
ers, onely addyng there vnto this worde.
that thou sayst, commaundements that thou cal
the Bishoppes cõmaundements, other m
them the commaundements of the church,
therfore necessarye. Eusebius.

Cõmaundements of the Church.

Of what church? Irenæus.

That inquyre thou of them. Eusebius.

But thou Temporisour, what is thyne opis
nion herein? Temporisour.

Note.

The church of Christ hath any auctorite to
commaunde in the house of God, but onely to
obeye. For she is the wyfe, and not the husse.
Irenæus.

As a wyfe she is subiecte to obeye her hus-
band, which is Iesus Christ: and yet for all that
ceaseth not to haue auctoritie ouer hyr chyl-
dren, to commaunde them: so say our Doctors.
Eusebius.

I know it well ynough. But I praye thee,
who be hyr chyldren, to whom she may com
maunde? Irenæus.

I meane, all those that be Christians.
Eusebius.

Who is then, this commaundinge church,
and chyldren are but the chyldren of the church?
I supposed that the church is so compyled and
ioyned togethyer of Christians, as the bodye
is of

is of certayn mēbers. But these people speake as yf there were some one churche by it selfe, which hath auctorite to commaunde all christē people, as hyr children. Irenæus.

The Catholyke churche.

They call this church Catholyke and Apostolicall. Eusebius.

In this church is comprehended al the people. Yf this be the church that they meane, I would gladly knowe in what place or at what time this catholyke and vniuersall assemble of christians: in the whiche was obeyned that commaundements, that they cal the ordinaunces of the churche? Irenæus.

It is not possible that all Christian people could assemble together in one place. But they say that the Romayne church is ablad into the place therof, so that all that euer she ordeyneth is auctoryseth as yf it were done by the vniuersall church. Eusebius.

They saye so: but where do they proue it? Who hath geuen the Churche of Rome this power? Temperiseur.

We go cleane frō our matter: let us returne this question of the auctorite of the churche vnto another time, and returne to our purpose, from the which we haue strayed.

Eusebius.

Thou sayest wel. Tel me thē Temperiseur, dorst thou reken and place the papisticall seruices amongest those thinges that are free, indifferent, and lawefull, or not?

Temperiseur.

The papistes themselues do not saye, that they

ei are free and indifferent, but necessary: but
for me, I do not extreme them amongest those
things that are lawful and free, but rather as
amongest those that are probybyted.

¶ Eusebius.

Thou hast geuen a good iudgement. Let vs
now come to the thyrd maner of communicatiō
which we call probibyted or forbodē. Here
are compaysed all those thinges that are cōtra-
ry to the worde of God, as are all false ser-
uyces, superstitions, menues decrees without
the auctorite of the worde, inuention of dead
synctes, and suche other lyke constitutions.

¶ Tempotisour.

Amongest the which nounbre, I iudge the
papistical seruyces to haue place, of the which
now we are in question, wherfore tell me yf it
be lawfull by any meanes to participate at the
same.

¶ Irenius.

I geue you leaue to iudge in these thinges
as it shall seme vnto you good, although I can
not accorde there vnto with you, yet I am con-
tented to heare what conclusion you wyl make
of this question.

¶ Eusebius.

I comende thy modestye, Irenie: but come
on Tempotisour, thou arest yf it be lawful by
any meanes to communicate and be present at
vnlawfull seruyces. Fyrste tell me what thou
meanest by this, by any meanes: wherfore ra-
ther dost not thou playnly demaunde, yf it be
altogether lawfull to communicate all maner
of wayes at these vnlawfull seruyces.

¶ Tempotisour.

The some communication of dissemblers

I vnderstand that there are .ij. maner of communications: one is, in opinio, wyll, affecte, & mynde. The other is only outwardly as it were in a certayne outward behauiour: & forasmuche as my communication is, neyther in opinion, wyll nor mynde, but only in outward figure, I do not aske therfore, whether euerye maner of communication be lawfull (for I knowe the fyrste to be al together vnlawfull,) but I requyre to knowe yf it be lawfull to communicate by anye meanes, vnderstanding therby the outward societe and communication. ¶ Eusebius.

Thinkest thou that thou dorst not stinte at all, by this outward societe and coniunction with vngodly in their superstitions, because thou dorst not inwardly consent therunto?

¶ Temporisour.

I suppose so: and therfore I make inquisition therof. ¶ Irenæus.

Geue me leaue Temporisour, to saye myne opinion. Thou semest vnto me to do in this behalfe, as yf one beyng apprehended amongest theues in committing of theyr robberyes, would excuse himself before the iudge that he dyd not steale, alledgyng that he stale with the aduersyte hys harte and mynde. ¶ Temporisour.

Thou speakest very rudely: and yet neuertheles, thou communicatest as wel as I, at these papistical seruices, outwardly. ¶ Irenæus.

It is true, & inwardly also, & doe not condemne my self in so doynge, for I esteme that to be lawfull, that ye say to be vnlawfull.

¶ Eusebius.

Although

Although Irenye thy last saying be false & untrew, yet dyddest thou before (in my iudgement) applye not farre amis the comparison of the theefe vnto the facte and question of temporisour. But tell me now Temporisour, yf in these papisticall seruices, there were committed, adulteryes, theftes, and effusion of innocēt bloud, wouldest thou be present at them?

Temporisour.

No, although I were constrayned.

Eusebius.

Wherefore?

Temporisour.

Because I could not be there without sinne.

Eusebius.

Thou canneſt not be without sinne (as thou confesseſt thy selfe) in beynge present and assisting of them that offend agaynſt the seconde table, and yet thou aſſeſt yf it be lawful to cōmunicate with thoſe that sinne, (not agaynſt the seconde table) but that worſte is, agaynſte the fyrſt.

Temporisour.

Truth it is, that they doe sinne agaynſt the fyrſt table through theyr superſtition, & impiete of their hartes, but I doe not ſo, for asmuche as I do not communicate with them in harte & mynde, but only in body and outward geſture. but in the ſocietie and felowſhip of aduulterers and theues, I cannot outwardly ioyne my ſelf thereunto without sinne: for then I ſhould do agaynſt the commaundementes of God, which doe not onelye condemne the affections of the mynde, but alſo the outward facte of the body.

and what is it that gydeth the body thither.

who euer ſaw a body without a hart come to the

Eusebius.

Maſſer

Wel the, thou groundest only al false seruices vpō the superstition & impiete of thy hart, and that, which is onelye done outwardlye, is no synne: and herein thou thinkest thy selfe to be excused, in asmuch as thou dorst only commyt these thinges outwardly, without hauing any reputacion or good opinion of the said seruyces, and supposest that thou doest not committe Idolatrie with the Images of the dead sainctes, (in asmuch as thou abhorrest them in thy hart) although thou do outwardly crouche and knele before them. ¶ Temporisour.

I thinke so in dede. ¶ Eusebius.

Tell me the: yf thou hadst lined in the tyme of Daniel, what other counsayl wouldest thou haue geue to the thre yong men, the that, which thou thinkest presently to be lawfull? or els yf thou hadst bene in theyr place, wouldest thou not haue done, as þ doest now? Thou wouldst haue obeyed the Kynges commaundemēt, and haue kneled downe with the reste.

¶ Temporisour.

No that I would not, for yf I had done so, it had bene synne. ¶ Eusebius.

Wherfore? Couldest thou not outwardlye haue satisfyed the Kynges commaundemente by outward iesture & worshipping, reseruing alwayes vnto god the adoration and worshipping of thy harte. ¶ Temporisour.

Yf I should say, that they might outwardly haue obeyed the Kynges commaundemente with the reste, I am afrayde to condemne the so martyrs of God, that without anye necessitie they

they dyd abandon theyr lyues into daunger: & therfore it is better to confesse the truetly.

¶ Eusebius.

Thou confessest then, that in all false seruyces of Idolatrye, they do not onely synne, that beyng seduced through the errour of theyr vnderstandinge, consente there vnto with theyr hart, but all those also that by outward iesture do communicate with them.

¶ Temporisour.

I confesse thy sayinge to be trewe in the example of the three young men, which thou alledgest, but not in my doynges.

¶ Eusebius.

Wherfore? ¶ Temporisour.

For there it behoued them to worshippe the Image of a Paynym and Heathen Prince: but our worshippig (as diuers affirme) is another lynde of adoration. ¶ Eusebius.

It is all one, for ye adoratyō of al creatures is generally prohibited.

As touching that poynt we will debate the same more amplye here afterwardes in tyme & place whē occasion shall better serue. But now the question is, yf that which thou doest, may be excused, by that thou doest communicate at the papisticall seruyces, not with thy mynde, but with the body onely. I haue gladly cōferred this thine excuse, with the example of those three yong mē, to thend thou mightest perceyue that thyng not to be lawful, which thou supposest to be laweful. ¶ Temporisour.

I am almost caught. ¶ Eusebius.

What answerest thou to that which the Apostle sayth: the. xiiij. to the Romaynes: what Rom. 14.

ſoeuer is not of fayth, the ſame is ſinne? Thou canſt not in fayth be preſent and communicate at thoſe ſeruyces which thou condẽneſt: wherefore all thy doynges therein is ſinne, becauſt thou doeſt not the ſame in fayth. ¶ Temporiſour.

Howe can I communicate in fayth at that thing, which clearely repugneth agaynſt the word of God, which is the onely ground and foundation of fayth? ¶ Euſebius.

Thou ſayeſt trewe: for vndoubtedlye thou canſt not communicate in fayth at that thinge which thy conſcience condemneth.

¶ Temporiſour.

I condemne it truely. ¶ Euſebius.

Then arte thou alſo condemned in aſmuche as that thou doeſt, is not of fayth.

¶ Temporiſour.

Geue me the new Teſtament that I my ſelfe may ſee that texte. ¶ Euſebius.

Holde, and reade it: it is in the ende of the Chapter. ¶ Temporiſour.

Harken what the Apoſtle ſayth: Happy is he that condemneth not him ſelf, in the thinge which he alloweth. For he that maketh cõſcience to eate, is damned yf he eate, becauſe he eateth not of fayth: for whatſoeuer is not of fayth the ſame is ſynne. In myne opinion, the Apoſtle doeth not ſpeake here of vnlawful thinges, but of thinges free and lawfull, to wyte of meates which may be vſed with a ſafe conſcience. And yf any do vſe the ſame agaynſt his cõſcience in that he thinketh not the facte lawful, that perſon condemneth hym ſelf, for aſmuch as he eat-

tet

teth not in fayth. But what serueth this to our question, which is not of indifferent and lawful thinges, but of those thinges that are of thē selfes vnlawfulle? as for me, in my doynges I do not condemne my self although I do not inwardly approue these papisticall seruices.

¶ Irenæus.

Me thinketh that the obiection of Temporisour is somwhat pithy and stronge.

¶ Eusebius.

Truth it is, that the Apostle speaketh there but of thinges lawful and free. But for al that consider (I pray thee) yf he be condemned that doeth a lawfull and free thing without fayth, because he doeth not alowe the same, but condemneth it, and might for all that doe the same withoute sinne, yf he dyd alowe it, and dyd it in fayth: what shall we saye of those that doe thinges, that are of them selues al together vnlawful, which also they condemne? In the doynge wherof they cā haue no fayth, for as much as they do not allowe the same. Yf a medecyne that of it selfe is good, becometh hurtfull thoroughe the occasion of hym that taketh it, what woulde poyson be to him, yf he receyued the same? For yf the medecyne euyll taken maye anoye, how much more poyson?

¶ Temporisour.

I confesse that there is poyson in the papisticall seruices: but my soule toucheth it not, but my body onely.

¶ Eusebius.

Nota. Likewyſe he that vſeth lawefull and free thinges euyll, he receyueth them only with the body, and not with the ſoule: for in that behalf (that is to ſaye:) in ſpyrite, he doeth abhorre them: and yet neuertheleſſe they condēne him.

¶ Tempoziſour.

That is trew because they do condemne the ſelues in theyr doynges: but as for me, I doe not condemne my ſelfe in my doynges, neither yet condemne my fact. ¶ Euſebius.

This anſwere woulde ſerue thee well, yf our queſtion were of indifferent and lawefull thinges. But for all that thou doeſt not condēne thy ſelfe in the facte of vnlawful forbidden thinges: thou art neuer the better therby, but woorſe a great deale, then thoſe that beynge blynded with errours, do not condemne theyr doynges: ſo peraduenture they would yf they vnderſtode by the woorde of God, aſmuche as thou knoweſt. ¶ Irenæus.

Yf I knew this to be trew that you ſaye: I woulde neuer be perſwaded to communicate with them. ¶ Tempoziſour.

Yet agayne I am caught, without knowing any waye to eſcape. The ſayeng of the Apoſtle doeth conuince me. ¶ Euſebius.

Thou canneſt not fynd a better waye to eſcape, then to gene prayſe vnto the veritie, and chaunge thyne opinio. What anſwereſt thou I pray thee vnto this generall ſentence: al that Rom. 14. is not of fayth is ſynne: By this ſentēce is not onely condemned all manner of eating without fayth, but alſo generallye all that euer is done

withoute

without fayth. Where is now become your ey-
ther communication and coniunction at the
papisticall seruices, which thou and other thy
semblables do vse, beyng so dyrecte contrarye
vnto the worde of God, as your owne consciē-
ces do testifye in condemning of the same?

¶ Irenius.

Yf this be trewe, suche people are in greate
daunger. ¶ Temporisour.

When I go to the papisticall seruyces, I
iudge it no great matter to dissēble outwardli,
seynge I do reserue faith perfectly in my hart.
I pray thee Eusebie, tell me, what semeth vnto
thee of this cogitacion? ¶ Eusebie. The cogi tacion of dissem-blers.

For the fyrst part: Yf thou haue fayth in thy
harte, tell me, howe can the same be counseled
and hyd? Thinkeste thou that fayth is an ydle
thing and without facte, and that she maye be
so hyd in the harte, that she cannot appeare out
wardly? Fayth is a fyre: it is impossible ether
to hide her, or inclose her, but that she will ether
cast forth flame or smoke. The Prophete sayth
and likewise the Apostle after him. I haue be-
lued and therfore haue I spoken. The fayth of
the harte is not dombe, but her violence brea-
keth the barres of the mouth: for of the abun-
daunce of the harte, the mouth speaketh sayth
Christ. And the Apostle affyrmeth, that to be-
leue with the harte, iustifyeth: but to acknow-
ledge with the mouth, maketh a man safe. Take
away the confession of the mouth, and then is
fayth dead. Wherefore take hede and beware
that thy dissimulation and cōmunication with
the

Psa. cxv.

Math. x.
Roma. x.

the papistry, do not so thorowly hide thy faith that it quenche not al togeather that litle sparke of fayth that is in thee. For as the fyre loueth & desireth a freedom & abundaunce of ayre, euen so doth fayth desyre to be knowen euery wher.

¶ Tempozisour.

And I feare the contrary. That yf I manifest my fayth vnto the wicked, that then it wyl happen vnto me, as vnto those that show their treasure and money vnto theues. And moreouer Christe himselfe doeth admonisshe vs, that we should not cast ꝯ (that is holy) vnto dogges and swyne, whereby I am perswaded that it is better to hyde priuelye this treasure of faith then that it shoulde be knowen of the wycked, (who are to be cõpared vnto doggey & swyne) least hayly they do treade the same vnder their feete, and destroy me.

Matth. v.

¶ Eusebius.

Thou art then afrayde of thy fayth, as yf it lay in the power of the wicked, to take it away from thee. Trueth it is, that theues and robbers may take away oure treasure and ryches, but the fayth which is in our hartes, cannot be imbeselled nor stollen, no, not of the gates of hell. The confession of the mouth, causeth the fayth (that is in the harte) to be knowen: but it neyther destroyeth it, nor loseth it, but rather entertayneth it, & preserueth it. For fayth is of suche a nature, that yf it be not communicated, it perisheth: so much wanteth it that in hydinge it, thou shalt preserue it. Furthermore is it not a greate follye of ther to thinke to

Matth. 16

hyde

yde thy fayth by dissimulation: seynge that in the space of these twentie yeares thou hast alwaye manifested the same to al people? Thinkeste thou that all thy neyghbours are so brutishe and ignorannte that they doe not knowe, that this ✠ thou doest, is no alteration of thine opinion in religion, but rather a certayne dissimulation? yea, and that not voluntarye, but by violence and feare of the Maiestrates? Thou feareste more this thinge, then the losse of thy fayth.

¶ Temporisour.

In doyng the same (Eusebie) I do obey the counsayl of Christ, who sayeth: beware of men, for they shall delyuer you vp, &c. Math.10
Als also, be wyse as serpentes, without omittinge of that which I rehersed before: caste not pearles before dogges and swyne, leaste they treade the same vnder their feete, and after retourne and deuour you. Thou knoweste ✠ these thinges were spoke of Christ, to his faythful flocke, to thende they should more diligently take hede to them selfes. Wherfore I se not why I should be reprehended in keping secrete my precious pearles, and in takinge hede to my selfe, leaste I fall into the handes of the wicked. Math.5.

¶ Eusebius.

I know well ynough the sayinges of christ, which thou hast alledged for thy defence: wissinge with all my harte that we all dyd knowe the spyryte of Christ. ✠ If it be not tediouse vnto the Temporisour. I wyll declare vnto thee, how thou doest abuse thy selfe in the allegatiō of these scriptures.

Ireneus.

¶ Irenius.

The houre is paſt, it is tyme to go home to ſupper, oneleſſe thou wylt Euſebie, reteyne vs thy ſelfe.

¶ Euſebius.

Ye ſee howe I am prepared to entertayne my frendes, neuertheleſſe yf it pleaſe you to be partaker of ſuche as God ſendeth (wyth me) tarye. And I wyll forthwith cauſe ſome thing to be prepared for ſupper.

¶ Tempoziſour.

It ſhall not nede Euſebie, that we ſhould ſo many wayes moleſte thee, it hath ſuffiſed that thou haſt pacyently heard our fonde communication: we thanke thee for thy good wyll. Nertheleſſe, to thende I forget not my ſelfe, I praye thee (yf to morowe thou haue no greater affayres) that it would pleaſe thee to geue me leaue to haue acceſſe vnto thee for an houre or two, to ende our diſputacion.

¶ Euſebius.

Withal my hart, I am contented. Wherfore yf it ſeme good vnto thee Tempoziſour, to morowe we wyll mete in thy gardyne. And thou Irenie yf it pleaſe thee, I pray thee be there alſo.

¶ Tempoziſour.

I am contente.

¶ Irenius.

Although I ſerue nothing to further youre cõmunication, yet God willing I wyl be ther.

¶ Tempoziſour.

Fare well then Euſebie.

¶ Irenius.

Fare well.

¶ Euſebius.

God be with you both.

¶ The ende of the ſecond Dialoge.

¶ The thyrde

Dialoge.

¶ The Collocutours. The Temporisour, Eusebius, and Ireneus.

¶ Temporisour.

IT behoueth me to go betymes to open the gardyne, and tarye there to receyue my frendes, as it appertayneth.

¶ Ireneus.

Me thinketh, the gardyne is opened, peraduenture I haue taryed longest.

¶ Temporisour.

Come in hether Irenie, haste thou not sene Eusebius? ¶ Ireneus.

Ha. I feared to haue come to late.

¶ Temporisour. Thou comest tyme ynoughe how lykest thou this garden. ¶ Ireneus.

It is very pleasaunte. Thinkeste thou that, that thou shalt not offend Eusebius with these delectacions? for as farre as I can deserne he is not the man that taketh any greate pleasure in these thinges. ¶ Temporisour.

Ther is no daūger, he knoweth wel ynough this garde, and furthermore as thou heardest, he chose this place, wherin we might come to gether. ¶ Ireneus.

It is very wel: for it is my chefe desyre, that nothing be done, whereby any man may be offended, and therfore I praye thee take in good part, all that I haue sayd vnto thee concerning the same. But ser, he is here at hande, let vs go to mete him. ¶ Eusebius.

This

This is my infirmitie to come so late. I ought rather to haue tarryed for them, and yet they tarrye for me: but it goeth well ynough, for I see them pleasauntly disposed. Geue vs grace (O Christ) that we maye perfectely treate and debate this question: it is thy worke & not myne.

¶ Temporisour.

Thou doest me great pleasure Eusebie, in comming hether. I feared least some let or trouble had happened vnto the, that thou couldest not come.

¶ Eusebius.

There is nothing happened: but (that in comming) I thought vpon our question, in debating the same with my self, whereby I came the more slowely. Wherein (I praye you,) pardon me.

¶ Irenæus.

You dyd well: and nevertheless, we haue not taryed long for you.

¶ Temporisour.

Chuse whether ye wyll walke vnder thys vyne, or syt downe at this table, to fynisshe our collation.

¶ Eusebius.

Seynge we are three, me thinketh it better for vs to syt downe: to thende euery one maye the better heare, and answeare: and also postpone more deliberately, the which thinge cannot so wel be done in walking. But yf you desyre be to walke, I am contented.

¶ Temporisour.

You haue deuyced the best waye.

¶ Irenæus.

And so it semeth vnto me.

¶ Eusebius.

Pardon me, although I beginne fyrst for

such as I haue promyſed to aunſwere vnto
the obiections of Tempeſiſour alledged out of
the .vi. and .vij. Chapters of S. Mathew. Yf ſo
be your pleaſure ſir.

¶ Tempeſiſour.

I thinke it good Euſebie, in purſuynge thy
miſſe, that thou do proue vnto vs, whether
thou haue alledged thoſe ſcriptures well, or no.

¶ Euſebius.

I wyll fyrſt declare, what is the trew ſence
of the wordes of Chriſt, and then we ſhall ſee
how well to the purpoſe thou haſte alledged
them. It is playne that by dogges & hogges,
he doeth meane, all carnall, fleſhely, cruell and
vnthurſtye men: to whom in no reſpect apa
rteyneth holy thinges, nomore then pearles
to hogges. And therfore the Lorde willeth,
that we do not wittingly manifeſt and declare
the ſecretes of his kyngdome to ſuche people,
enfyrminge theſame by two probable argu
mentes and reaſons. The one, for the conſerua
tion of the worde and doctryne. And the other
in the preſeruatiō of the preachers & teachers
of theſame worde. Leaſt haplye (ſayth he) they
do treade them vnder theyr feete, and in re
turning do deuoure you. That which he ſpeak
eth of treading vnder theyr feete, is meant of
the worde of God, but that which he rehear
ſeth of tearing or deuouring, is meante of the
miniſters and preachers therof. So that by
theſe wordes hys wyll is not, that the ſe
crete myſteries of the kyngdomme of GOD
ſhulde not be publyſhed vnto the worlde,

Expoſitiō vpon the paſſage of S. Math. the. 7. cha.

or that

or that we ſhould not freely and expreſſely confeſſe the verytie of the Goſpell of God before the Maieſtrates when we are called thereunto. As haue done the Apoſtles & an infynite nombre of martyrs before vs. But rather, he doeth admyſe and perſuade vs by theſe ſayinges: that it is not good nor conuenient raſſhely to declare vnto wicked and carnall men, the miſteries of the chriſtian fayth, wherby comonly enſueth nothing els but contempt and deriſion of the ſame, with manifeſte daunger of theyr lyues. And to the ſame ende & purpoſe he vſeth theſe wordes in the .x. of S. Matheuee. Beware of men, and be wyſe as ſerpentes. Doeſt not thou acknowledge and confeſſe, Tempoutſour, that this is the treue ſence & meaning of the wordes of Chriſte?

Tempoutſour.

I cannot denye it.

Euſebius.

Let vs ſee nowe then yf thou haue rightly alledged them for thy purpoſe, or no. Chriſt commaundeth that thou doe not throwe forth thy pearles before wicked and fleſhely people. But he doeth not wyll thee ſo to burye them in the ground, that the church neuer ſee them: for thou thinkeſt that thou mayſt lawfully diſſemble alwayes, before all maner of men. Furthermore Chriſt doeth not thereby inhibite the confeſſion of the verytie, but rather earneſtly commaundeth and requyreth the ſame of euery chriſtian man, and chefely when they are called before the Maieſtrates. But thou, becauſe thou wilte auoyde the daunger thereof, thou doeſt not only diſſemble and hyd thy fayth, but thou

moreſt

wrist is, thou doest by dissimulation contrary to thy fayth and knowledge in communicating in vnlawful seruices. If this meanes to escape were lawful, then should we haue no martyrs in the Church of God, neyther yet any publike confession of the veritie of the Gospel, so often maunded and practysed by Christe and hys Apostles.

¶ Tempozisour.

What is there then to be done?

¶ Eusebius.

What? That which thou seest me do. I abhorre & detest as a most stinking carrion, their present established religion, beyng wholy corrupted by the vngodly Bishops through oure demerites and sinnes. I abstayne frō the same both in body and mynd, withall my familie, & at home I instructe my housholde in the pure doctryne of Christe and in his trew religion established by his worde. And to this ende we dayly reade at table the holye scriptures: & the latter to confyrme and augment our fayth, we singe certayne Psalmes & holy songes. Euery day we do resyte amongest vs, the ten comaundementes of almighty God: the Crede of the Apostles, without forgettinge the prayer that the Lord taught vs, to geue him thankes for all his benefytes. This doe I dayly in my house. And yet I go not through myne owne motion vnto the Magistrate, to declare vnto hym my fayth, nor yet wittingly to cast before dogges and swyne, the holy thynges of God: but yf I can inducte any one into the waye of the truth, or els reduce anye yt is strayed out of the same,

I do it as dyligently & as ſafely as I can. And furthermore, I am alwayes readye to geue an aunſwere of my fayth to euery man, & chefely to the Maieſtrate, whē I ſhalbe required ther vnto, being wel contented to ſuffre & indure al that the Lord hath ordeined for me, in that behalf. This is a moſte ſimple & chriſtian maner of lyuing, not only to obey chriſt in his worde, but alſo to kepe the conſcience pure, & to geue an aunſwere & reaſon of the hope that is in vs.

¶ Ireneus.

I condemne nor blame nothy purpoſe and doynges Euſebie, ſeyng thy fayth is ſuch, and truely I would doe lyke wyſe yf I dyd beleue as thou doeſt. For although I do not agree wt you in opinion, yet I cannot cōmend and alow any of thoſe that through feare doe diſſemble in theyr religion, thereby not onely wounding theyr owne conſcience, but alſo leadinge other by theyr example into extreame daunger, the which thinge myghte be eaſelyer remedied yf they dydde procede therein more gentlye and humblye.

¶ Temporiſour.

I knowe well ynough Irenie, thy modeſte and peaceable myndc, and therefore I was the more deſyrous to bringe thee with me to this collation.

¶ Euſebius.

Thou haſte nowe, Temporiſour, myne example, howe I doe vſe my ſelfe and my family in theſe troubleſome dayes, the whiche is not onely myne, but alſo the example of the Apoſtles,

postles, & of al those that feare God, by whose conuersacion thou mayest easelye know what thou oughtest to do, and whether thou canneste defende thy facte by the wordes of Christ.

¶ Temporisour.

I heare it and vnderstande it: I do also allowe this constancye of thy mynde, the which I would gladly imitate and folowe, yf I were instructed: for I declared vnto thee in our fyrst collation what thinges impeached & hindered me in the attempting thereof. And I supposed surely that I dyd not synne in communicating with the body onely at the papistical seruices, hauing that I dyd retayne alwayes in my harte the veritie and trueth. Thou hast as touchinge the matter, alledged dyuers probable arguments, so that I see no way to replye agaynst the same. And chefely amongest other thinges thou obiectest against me, that I do vse a great dissimulacio, the which truely as yet, I do not finde in my self such, as therby my doynges deserue to be condemned. For I do not communicate with the papistical seruices, to thende that I would geue to other to approue & alowe the same, or that I take pray se therby, or to abuse or disceyue any man by my presence, but only because that in obeying the comaundemēt of the Maiestrates I may auoyde al daūger. He truely semeth vnto me properly a dissembler, that through his dissimulatio seketh to abuse al those that ether behold or heare him: in seking his own comodite, with the detrement & domage of other. But as for me I do none of al these thinges to any such end

I do not desire to be reputed a papist, I am cõtented also that all people do know that I owe no good wyll vnto theyr relygion, so that the Maiestrate gather no matter agaynste me of rebellion, that is my onely care.

¶ Eusebius.

Hetherto thou hast diligently labourd to excuse thy selfe, to thende thou wouldeste not be iudged a dissembler, or abuser of other mẽ but for all that thou cãnest not escape, but that thy outwarde facte is iudged of all men for a mere dissimulation. For although thou doeste not seke to abuse any man by thy dissimulatiõ, yet for all that, thy outwarde facte beyng discreable from thy hart, (in causing outwardly to appeare vnto the communicantes another thing of thee, then the trueth is inwardlye) can not, nor ought not to be reputed suche as it seemeth to be outwardly. And furthermoare thou art not certayne whether thou doeste abuse any mã, or no, with thi outward presence, for those that are assembled there be the, euen as they be simple and rude people, so do they thinke that thy comming thither, is to the same rude purpose, that theyrs is. Thinkeste thou, that thyne opiniõ, which thou hideste so secretly, is knowen to euery one, so that thou doeste abuse no mannes of person in assistinge at the papisticall seruices, with the lyke iesture and countenance as they doe?

¶ Temporisour.

How can I abuse any one of all my neyghbours, seyng that it is euydently knowen vnto them al, what fayth and zeale I haue had

e Gospell of God, in detesting all papistrye
the space of .xx. yeares paste.

¶ Eusebius.

Yea mary: yf dyuers of late had not onely
hanged theyr outward maner of lyfe, but al=
theyr harte & opinion: and are fallen so farre
now they doe not onely condemne, but al=
sharpelye persecute that, which latelye they
d extoll vnto the heauens, I coulde redelye
me dyuers such examples.

¶ Temporisour.

I cannot denye it: I knowe some suche. But
m of another opinion and mynde.

¶ Eusebius.

I beleue the same: but tell me withoute fay=
g, doest thou thinke that al men do certayne
know this thy mynde and opinion?

¶ Temporisour.

I coulde be contented it were knowen: but
ther it be or no, I am not sure.

¶ Irenæus.

I am sure thou canneste not tell: my mynde
eth me that Eusebius sayth wel. For what
dgement can I haue of any man, but only by
s present fact. To iudge after thinges paste,
no sure iudgement, touching the doynges of
n, but most certayne of God, in asmuch as he
not mutable lyke vnto men. ¶ Eusebius.
Thou vnderstandest the thing wel, Irenæe
d thou canst not denye it Temporisour.

¶ Temporisour.

I confesse it. ¶ Eusebius.
greest thou then, that in assisting at the pa=

pistical seruices, thou doest abuse some men
in leadinge them so farre thereby that they doe
thinke thine opinion to be lyke vnto theyrs, al-
though it do differ. ¶ Temporisour.

I haue sayd it, and I cannot gayne say it: &
that more is, I do not only confesse the same to
be possible: but I doubt me greatlye, leaste it so
happen vnto dyuers, my cõscience cõstrayneth
me to confesse it. ¶ Eusebius.

Seyng thou vnderstandest that: tell me, y
thou perceyuest not also aswell the great euyll
that thou doest to those, whõ thou abuseste by
dissimulatiõ, as the great offence against God
and his churche? ¶ Temporisour.

No, I perceyue it not. ¶ Ireneus.

Other men might make that aunswere, that
feleth not the pricke of conscience, as doeth thy
Temporisour. ¶ Eusebius.

I wyll make thee vnderstand and perceyue
what I meane Temporisour, to thende that thou
knowing the same, mayst amende it.

¶ Temporisour.

And I wyl geue dyligent eare thereunto.

¶ Eusebius.

Firste of al, put the case, that I were one of
those rude ignorant people, that neither vnder-
stode the cause that is in disputatiõ, nether re-
thy mynd in that behalf. Tel me (I pray the
the name of the liuing God, whē I shal se the
at the Tẽple of Idols, at the aultar, at their sa-
crifices, at their masses, in assistinge the Sa-
presence at al those, in puttinge of thy cap, m-
ting reuerẽce, sk neling & owre with the, w-

other

ther thyng the̅ can I thinke ꝯ iudge of the, but
that ꝑ doeſt likewyſe reuerẽce ꝯ worſſhip thoſe
ymages, as I do ꝛ And what other thyng doth
this thine exãple worke in me, but only a cõfir-
macio̅ in myne errour, in wdrawing me therby
frõ the trueth o, the goſpel ꝛ For I ſhall thinke
this wt my ſelf: what, behold yonder the Tẽpo-
rour, who hath ſo many yeres fauoured thys
new opinio̅, ꝑ is now ſuppreſſed ꝯ ouerthrowẽ
cannot be choſen but ꝑ he knoweth al ꝑ ſecre-
es therof, ꝯ yet ſe now he chaũgeth his opinio̅
cõuerteth vnto vs, ꝑ which truely he wouldē
ot do, yf he were not thorowly perſwaded, ꝑ
e was ſeduced ꝯ abuſed by ꝑ new goſpel whi
he he lately profeſſed, ꝯ now knoweth certain
ꝑ we haue ꝑ trew goſpel, ꝯ ꝑ we are the trew
urch: god defẽde ꝑ euer I ſhould forſake this
urch and religion: yea, we ſhal wel perceyue
ortly ꝑ al thoſe ꝑ are ſeduced wil come home
gayn to their mother holy church frõ ꝑ which
ei haue ſo lõge ſtraied. Cõſidre here, Tẽpora-
our, what great occaſio̅ of euil thou geueſt by
his thine exãple vnto the ſimple ꝯ ignoraunte
eople, who haue ꝑ zeale of god, but not accor-
ing to knowledge. For to what other end tru-
eth theſe wordes of Jeſus Chriſte, but to thy
ẽdemnatio̅, wheras he ſaith: who ſoeuer doth
ffẽd or cauſe to ſtũble one of theſe litle ones ꝑ
eleue in me, it were better for him that a myl-
ſtone were hanged aboute his necke, ꝯ ſo to be
aſt into ꝑ middes of ꝑ ſea. For this thine exam
le doth not only cõfirme the blind papiſtes in
heir errour, in hindring the therby to come to ꝑ

Nota. Mathy. 18

Knowledge of the trueth, but also that worst is it doeth hinder and trouble the fayth of those little ones, who haue anely begon to helene in Christ, in putting them in daunger to retourne to the papisme agayne: so that by thyne example the course of theyr fayth is hindered: perceyuest thou these thinges?

¶ Tempozisour.

Yea: to much. ¶ Eusebius.

I would to God that thou dyddest thorow ly perceyue it. Harken nowe wherin thou arte offensyue vnto the religion of God, and vnto all the trew professours and constant mayntenners of the same. Fyrst of all, thou causest that the wicked do so boldly speake euyl of so good a thing, in vtteringe innumerable reprooches against the same, to thende it may seme the more odious and hateful vnto al people. Vnderstandeste thou not, that, the more the noumbre are that consente to vntrueth, (although it be but by dissimulation) so much the greater is hys power? And the more that vntrueth is maynteyned, so much the more is veritie vilipended and oppressed? Furthermore by thys meanes the wicked become more importunate, bloudthyrsty and cruell, agaynst the trew religiō of God to confound it, and all those that wyl not abandō the same. And so much the more cruelly do they execute theyr tyranny vpon thē that are constāt, as they se theyr noumbre increased by those that forsake the trueth. These are Tempozisour, no new found ymaginacions nor yet veyne cogitacions, but the thing of it self is to notozious

notorious & manyfest, by the dayly experience that we haue hereof. How canneſt thou nowe ymagine and thinke, that thou offendeſte and hurteſte noman by thyne example, when thou doeſt anoye & moleſte all men thereby, euē the papiſt, the weake chriſtian, and me, and ſuche ether as I am? for this thy facte tourneth alſo to our great preiudice, in bringinge vs into extreame daunger, becauſe we wyll not doe as thou doeſt. ¶ Temporiſour.

God defend that I ſhould be the cauſe of ſo many great euyls. ☞ Ireneus.

I heare horrible thinges. ¶ Euſebius.

I do not ſpeake in parables, but do playnely propoſe the thing, as it is to be conſydered. And thou doeſt well, my frende Temporiſour, to deſyre God to preſerue thee from beyng the cauſe of ſo many euyls. But beware, leaſt thou onely requyre theſame with thy mouth, without the conſent of thy harte, & purpoſe to amende.

☞ Temporiſour.

As farre as I can perceyue, thou conſtrayneſt me, to communicate nomore at the papiſticall ſeruyces, oneleſſe I wyll damne my ſelfe wyllingly, and alſo miniſter greuous offences vnto other. ☞ Euſebius.

Euen ſo I do exhorte and counſayl thee.

☞ Temporiſour.

But I know dyuers that haue another maner of iudgement. Some hold opinion that yf I wente not to theſe papiſticall aſſembles, I ſhoulde myniſter occaſion of offence vnto the weake & ſimple. It is not mete (ſaye they) that

we do geue offence vnto the rude & ignoraunt: but it is an offence to contemne the common & denine seruices. For the simple by this occasiō do thinke euyl of vs, as mockers of the christiā religion, estemyng vs to be heretykes, and enemyes of the Churche. Or at leaste wyse they are prouoked by oure example to leaue theyr publyke seruyces, whiche they as yet esteme to be holy and lawefull, and in so doyng sinne agaynst theyr consciences. To thende therfore that we doe not myniſter suche occasion of offence, we oughte to go to theyr seruyces, tyll suche tyme as they are more playnelye instructed in the trueth of Gods worde, and doe abandon theſame by theyr owne proper consent, as we haue done. Furthermore some doe staye them selues vpon the facte and example of Naaman the Syrian, Nicodemus and Joseph, who were the secrete disciples of Jesus Christ. If it were not greuous vnto the, Eusebie, I would desyre thee herein to heare thyne aduyse.

Eusebius.

It is easye to aunswere vnto theyr dreames. As touching the offence, whichthou pretendest, It behoueth vs fyrst of al to obserue the differrence betwixt the offence that is take without any inst occasion, and the offence that is geue, whether it be take, or no: To know (I say) whiche of these two is sinne. The offence taken without occasiō ministred, is, whē that any man is offended at that which of it self is both good & lawful, as whē the facte is such, that thereby thou oughtest rather to imitate theſame, then to be offended

offeded therwith. And this is the offence ỹ those do alledge for their excuse ỹ purpose to accõpany the papistes at their seruices, lest haply the simple & ignoraũt people would be offeded yf they did not come thither. But (I affyrme) ỹ he that doth not come to these papistical seruices, he doth ỹ thing ỹ is necessarely required to his saluatiõ, & worthy the zeale of a christiã. And this exãple is such, that it hindereth not: & although some do find thẽ selfes greued & offended therwith, it is theyr fault, & procedeth frõ thẽ selfes, & not frõ the example geuẽ: for they may not leaue the thing ỹ apperteyneth to their saluatiõ, for any offẽce ỹ other may gather therby For yf we should leaue vndone al those thiges, wherof the wicked gather offence, thẽ must we bandon the pacience & benignite of almightye god, the which also the impenitent do abuse to their owne dãnation. We must also laye a syde the great liberalite of ỹ father of housholde, mẽtioned of in the gospel, who gaue asmuch vnto him ỹ wrought but one houre in his vineyard, as he ỹ cõtinued al the day, nothing regarding the offence ỹ the wicked & enuious persons did gather therof. Let thẽ also accuse ỹ prophetes, Christe, the Apostles & martyrs, because they did not accõmodate & frame themselues, to the vulgare & common doynges of other. And fynallye because that the wicked maye gather no offence: is it therfore lawful that the godly do renounce and forsake the bountie of the deuine maiestie, in prouoking his indignacion against thẽ selues: were this expedient thinkest thou?

Wherfore

Wherefore yf I refrayne to damne my ſelfe, with thoſe that reſiſte the trueth, and prouoke the pacience of God, do I euyll? God forbyd.

Roma. iij Yf we maye not do euyll, that good may come thereof, howe muche leſſe then oughte we to doe euyll, whē no goodnes can proceade therof, but rather much euyll: aſwell to them that doe it, as to thoſe that ſee it? The offence that is geuen, whether it be taken or no, is, when we do any vnlawefull thinge, or els thoſe thinges that are indifferent, whē they are ſo done that they do offend the infyrme & weake, for whoſe ſake we ought to abſtaine, although otherwiſe it lyeth in our powers to doe them, not onelye voyde of ſinne, but alſo vnto edification. This kynde of offence beyng geuē, is very haynous, although noman be offended therewith: for yf noman be offended, that is rather to be imputed vnto the free conſcience of the beholders, (who mighte yf they would, haue gathered an offence thereof,) and not vnto him, that on his behalfe dyd myniſtre the occaſion of offence: vnderſtandeſt thou Temporiſour, thys diffe rence of offence?

¶ Temporiſour.

Verye well.

¶ Euſebius.

Vnderſtandeſte thou alſo, whiche is euyll, and which is not?

¶ Temporiſour.

Suffycyentlye.

¶ Irenæus.

You put me nowe in remembraunce of dy-

uers

ners that are offended at the mariage of Prie-
ſtes, but none are offended, that for the moſte
parte they are all geuē ouer vnto filthy whore-
dom, and common aduiterye without al ſhame
leauinge dyuers deteſtable examples thereof,
by the which all degrees of people are greate-
ly corrupted, and cauſeth the common tyttle of
oure Chriſtianite to be infamed and yll repor-
ted of, euen amongeſt the infydelles. This is
the thinge, that alwayes hath greued me.

¶ Euſebius.

Thou ſpeakeſte wel, Irenie. Is it mete, that
a Chriſtian man fearinge GOD, do abſtayne
from lawefull mariage, becauſe he would not
offende the ignorannte: and in the meane tyme
polute him ſelfe wyth whoredome, the nexte
waye to depryue himſelfe from the Kyngdom
of GOD? What greater follye coulde there
be? Herein may ye beholde the excuſe of thoſe
that would haue vs go into the aſſemble of the
papiſtes at theyr ſuperſticious ſeruyces, be-
cauſe we ſhould not offend the papiſtes: but
oure duety is, to doe directelye contrarye, as it
hath bene ſayde before.

¶ Temporiſour.

Hetherto Euſebie, thou haſte ſufficientlye
proued, that the excuſes (the which I haue al-
ledged) to auoyde offence, ſerueth nothinge to
this purpoſe. I woulde gladlye heare nowe
thyne aduyſe, as touchinge the examples of
Naaman, Joſeph, and Nicodemus: for theſe
examples are alledged of all thoſe, that wyth
me do communicate at the papiſtical ſeruices,
onely

onely with the body, and not with the ſpyryte, and truely for my part when my cõſcience dyd accuſe me of my doynge in this behalfe, I alwayes called to my remembraunce the example of theſe men, for the probation of my facte.

¶ Eusebius.

It is requyſite that theſe examples be diligently wayed and conſidered, the which thing cannot be forthwith accompliſhed: wherefore myne aduiſe is that we do refarre theſame vntyll oure next meting and collation.

¶ Ireneus.

I am therewith very well contented, for I haue nowe certayne buſynes that calleth me home, that beyng done, I wyl retourne agayn: when, and where, it ſhall pleaſe you.

¶ Temporiſour.

Seyng you both haue thus determyned, I wyl not gayne ſay it: but tell me Euſebie, whē maye we come together agayne to fyniſhe and ende this queſtion?

¶ Eusebius.

To morow at this tyme, yf it pleaſe you.

¶ Temporiſour.

I am contented. To morowe then, ye ſhall fynd me (God willing) in this place at ỹ houre appoynted. ¶ Ireneus.

The tyme, and the place, pleaſeth me well.

¶ Temporiſour.

I thanke you both of your good wyll, yf euer it lye in my facultie, the occaſion ſo mynyſtring, I wyll ſhowe you the lyke.

¶ Eusebius.

We

We do thanke thee that thou haſt vouchſa-
ued to call vs into this pleaſaunt place.

☞ Irenæus.

I wyll go before. Folowe you at your plea-
ſure, God be with you both.

☞ Temporiſour.

God kepe thee my frend, Irenie, we wyl
folowe thee by and by.

☞ The ende of the thyrde
Dialoge.

¶ The fowrth Dialoge.

¶ The Collocutours. The Temporisour, Eusebius, and Irenæus.

¶ Temporisour.

YF these examples of Nycodemus, Ioseph of Aramathia, and Naaman the Sirian, the which I, and my semblables are accustomed to vse, do not bring vnto me some present consolation, I am vtterly vanquished and ouercome, I know the no way to escape. I cannot tell, howe hereafter wardes to excuse my selfe, neyther towardes God, nor my conscience. And I doubt greatly that they beyng narowly stanned and considered, wyll lyttle serue for my purpose. For here before when I began to vse them for myne excuse, me thought alwayes they semed vnto me to weake, to defend this my dissimulacion: yet we dyd alwayes alledge them agaynste those that dydde reproue oure doynges, fearinge to leaue oure wickednesse vncouered and naked. This is the custome of oure flesshe, for she can not abyde the reproofe of shame, although she do both feele and knowe hyr nakednes, but seketh all possible meanes to couer the same. But yonder me thinke I see comming both Eusebius and Irenæus. I am happy that I dyd accompany my self with them, for they are both tractable,

The custome of the flesshe.

table and gentle: and therefore I wyll not be affrayde to purſew this matter both boldly & freely. What my frendes are ye come alreadye? I came but euen nowe hether to prepare thys place for your commynge.

¶ Ireneus.

There neded no ſuch diligẽce, for the place of it ſelf is very commodious and pleaſaunt.

¶ Temporiſour.

That is trew. But herein I thought it good to ſhow my good wyl towardes you. But thou Euſebius, as farre as I can perceyue, ꝓ comeſt not vnarmed.

¶ Euſebius.

Not ſo muche as hauinge about me a little knyfe, neyther doe I prepare my ſelfe vnto the warre, but vnto a louing and frendly collatiõ.

¶ Temporiſour.

And yet me thinke thou arte not withoute weapons for the ſame, for eyther I doe abuſe my ſelfe, or els the boke that thou haſte in thy hande, is a ſwerde of the ſpyryte.

¶ Euſebius.

Now I vnderſtand what thou meaneſt Temporiſour, I was yeſterdaye lykewiſe armed to the ſame, although as then I had not this buckler, the which I haue now brought, therby the more dyligently to examyne by the ſcriptures the examples of Nycodemus, Joſeph, and Naaman the Syrian.

¶ Temporiſour.

Theſe weapons Ireneus, were more meter for your Biſhoppes, ẏ thoſe which they haue vſed of late yeres to murther ẏ flepe of chriſt.

¶ Ireneus.

It is so, I cannot excuse theyr doynges in that behalf. I do often lamēt with my self this miserable corrupcion & alteracion of the ecclesiastrical order, in beholdinge oure flesshly Bisshops who ought to be spirituall Pastours, to become wolues in the stede of shepeherders: & lyons and lyke vnto all other cruell kynde of beastes, as theyr armes & badges declare the same. And where as they oughte to be seynge bisshoppes, they are become so thorowly blynd that they may be better called * Episcotes, thē *Episcopes: and wheras they oughte to be catholiques, they ar Cacolicques, that is to say: cruell or euyll wolues. In stede of ecclesiastis tall persons, they are become seculer Princes, and Lordes, and in stede of trew doctors, they are become perfect troublers.

*Episcoti, is asmuch to saye as obscured & darkned *Episcopi is as much to say as speculatinge & seynge Bisshops.

¶ Eusebius.

When we do reprehende these wyces wyth innumerable other, through ỹ which ỹ church of Christ is destroyed, thē are we by those Bisshoppes condemned for heretikes, and iudged to ỹ fyre, but now tyme serueth not to bewayle those thinges, as also we shall profyte nothing therin: for salte ones beynge corrupted cannot be restored to perfection agayne. The Lorde wyll come shortely into iudgement, and reken with those wicked seruauntes to theyr eternal damnacion.

Math. v.

¶ Temporisour.

Let vs refarre those people vnto the iudgemēt

mente of God: and yf it please thee, Eusebie, I praye declare to what ende these examples of Nicodemus, Joseph, and Naamā the Syrian tende vnto: the which, not onely I my self but also all most all other doe alledge for their excuse, namelye those that for feare of punissmente of the hyghe r powers doe go vnto the papisticall seruices.

Eusebius.

I am right well content. But declare fyrste of al, howe you do alledge these examples for your purpose and profyte.

Tempozisour.

Wheras for feare of the wicked, we dissemble our opinion touchinge the papisticall religion, in communicating with them at the same: we thinke we may lawfully doe it, and oughte not therof to be reprehended as of an vnlawfull fact: seyng that it is manyfest that the like hath bene done by dyuerse godlye men before vs, as witnesseth the Scriptures, who as we rede, were neyther reproued nor condemned therfore. Nicodemus was not ignorant of ỹ trueth, and he loued very well Jesus Christe, who also had him in good reputacion, and yet all this notwithstāding, he fearing the Jewes dyd dissemble these thinges, neyther dyd he withdrawe him selfe from the company of the enemies of christ. The lyke thing is mencioned of Joseph of Aramathia, who as sayth ỹ scriptures was a secret disciple of Jesus christ, & ỹ for feare of the Jewes, amōgest whō he liued. It is lykewyse specifyed of Naamā ỹ Syria.

John. iij. Nicodemus.

John. xix. Joseph.

4. Reg. 5. Naaman

That the Prophete Elizeus dyd graunte hym leaue, that he beyng in the Temple of Remmō before straunge Goddes, for the assistaunce of his Kyng, to knele downe, notwithstanding y by an excellent myracle, he was lately come to the knowledge of one only trew God: yf these men mighte then lyue so without offence, I would gladly vnderstand from thee, wherfore theyr examples, doeth nothing helpe our matter? They kept theyr fayth secrete in their hart, and outwardlye dyd communicate with those whō they knew to be aduersaryes to the truth. They dyd thē in al thinges like as we do now: I meane, I and my semblables. Yf this dissimulatiō (as thou calleste it) did not hinder their saluation, wherefore then is it damnable vnto vs? is God chaunged, in condemning now, the thing that he before suffred in his children? I thinke it not to be trewe. For euen as he is alwayes one, and immutable, euen so cannot his determinacion chaunge more at one tyme, then at another.

Ireneus.

Thou reasonest strongely, Temporisour.

Eusebius.

Thou thinkest so: but haue a lyttle pacience and thou shalt iudge otherwyse.

Temporisour.

Myne argumentes are suche Eusebie, as dyuers doe thinke them very stronge.

Eusebius.

Because that they are pleasaunte vnto the fleshefull flesshe, therefore do ye gredelye imbrace

byace them, and desire more that they might be
syme and stronge, then that ye thinke them so
in dede. For eyther I am greatly abused, or els
ye do wittingly deceyue your selues. But now
let vs come to youre argumentes, and to begin
withall, I do admonisse you of one thing: that
is, that all those that vse to alledge these argu-
mētes for theyr excuse, are not in one lyke state
and condicion, although they do acknowledge
the same trueth that we doe. With the harte ye
loue the gospel of God, but outwardly ye com
municate with the papistes: hytherto ye agree
together, but on the other side there is a diffe-
rence, for some of you haue publykely renoun-
ced the papisme, and haue these certaine yeres
freely approued the doctryne of the Gospel, as
I, and other haue done. But nowe temptacion
beyng come, they leaue the euāgelike churches
and retourne to the papisme and papistrye, to
thende they may lyue the more without daun-
ger in this world: and thou arte Temporisour,
one of this company. The other sort, although
in theyr hart they acknowledge the trueth, yet
dyd they neuer publykely confesse the same nor
mayntayne it, neyther yet renounced the exte-
riour communication with the papistes, but
styll perseuer in the same hytherto, of whiche
sorte there is in the world no small noumbre: ſ
namely in this lād of Almany. Who is he that
doeth not now perceyue the great difference ꝑ
is betwixt these two sortes of people, and that
to no purpose, they doe both alledge for them
selues the examples of Nycodemus, Joseph,

Inglande cannot pleat this excuse.

and Naaman the Syrian: And fyrste, as touchinge thee, Temporisour, and those that are lyke vnto thee: who haue presently forsake the trew religiō, which ye haue publikely mayntayned, and are now reuoulted & tourned backwarde into thesame myre and puddle, frō the which sometyme ye were yssewed out, & delyuered. Truelye these exāples of Nicodemus & of the other two, do nothing serue for your excuse, nether do ye in any respecte imitate theyr doynges. For yf these exāples might serue for the defence of any dissimulacion, yet should it not serue for your syde: but rather for thē of the other party. Who, as they did neuer publikely professe the gospell, so can they not be accused of any reuoulting or renouncing in that behalf. The thing is apparaūt & without cōtradictiō. For whē as Nicodemus & Joseph dyd dissemble theyr fayth for feare of the Jewes, they were but newly come vnto this doctrine, hauing the same onely inwardly incered in theyr hartes, without ether as yet forsakinge the iudeisme, or els publikely ioyning thēselues to the faythful cōgregaciō of Christ. What lyke thing find they now here in the example of these two mē wherby thei may iustely excuse their doinges: those (I saye) that of late dyd publykelye renouche the Gospell and are nowe reuoulted from the same, in tourninge to the papisticall superstitions, as dogges vnto theyr vomete? And that which I haue spoken of Nicodemus and Joseph maye also be veryfyed of Naaman the Syrian. Who beynge a Panim was newly

The trew Image of Ingland.

newly come vnto the knowledge of God, with out euer beynge vnited vnto the ſociete of the people of God and theyr religion: yea, he was al together newe and younge in his fayth and in the knowledge of god, who had healed him. Conſyder now I praye you, howe much thys his example ſerueth to couer the facte of oure diſſembling Chriſtians: who not onely for the ſpace of many yeares haue bene perfectely inſtructed in the trueth, by ſincere doctryne, but alſo vnyted and knytte vnto the ſame by holye Sacramentes purely myniſtred: Is ther any apperaunce or lykelyhode herein?

¶ Ireneus.

As farre as I perceyue by thy communication, they defende them ſelues very poorely.

¶ Tempozyſour.

I harken, and vnderſtande all.

¶ Euſebius.

I pray thee my frend Tẽpozyſour, tel me by thi cõſcience. In the beginning whẽ thou didſt tourne frõ the papiſme, dydſt thou neuer call to thy remembraunce theſe examples? werte thou not then as ingenious and wytty to ſowe figgeleaues together to couer thy ſelf, as thou art nowe? And wherefore? for (thou ſayeſt) it was not then nedefull: for the reuoultinge frõ the papiſme, required no ſuch defence and couerynge. But nowe yf ye mighte retourne agayne to the papiſme withoute ſynne by outwarde communicacion, contentynge youre ſelfes to beleue onelye wythe the harte, ye mighte more iuſtelye haue remayned in the

papiſme without forſaking the ſame, in reſeruing your fayth ſecretely in your hart, and aſwell might ye haue defended then youre diſſimulatiō by theſe examples, as ye do now. Who compelled you to forſake your auncient religion? Truely the feare wherewith preſently ye are aſtonied, doth moue ye more to retourne agayne to the ſuperſticions ones forſaken, then dyd at the firſt, the charitie and deſyre of vnio moue you to come to the trueth: in aſmuche as agayuſt your conſcience ye are nowe declyned agayne to your former communicacion, of ſuperſticions and falſe ſeruices.

A greate ꝯdēnaciō to al thē ꝑ haue refuſed ꝑ papiſme, and now ioine thē ſelues ther vnto agayne.

¶ Temporiſour.

Thoſe then are not culpable, that haue not as yet forſaken the outward ſocietie and felowſhip of the papiſtes, although they haue vnderſtanding of the trueth, but do perſeuer ſtyll in this communicacion, the which not withſtanding they do not allow in theyr hartes.

¶ Euſebius.

I ſaye not ſo Temporiſour: But rather by this communication do laboure to admoniſſe you, how vnaptly ye do applye to your behoſe theſe examples of Nycodemus and Joſeph. As touchig the Nicodemiſtes herein they differ from you, that although they be not voyde of ſinne, yet (I ſuppoſe,) that they doe not ſynne ſo greuouſly as ye doe. Wherfore to the ende ye may more playnely perceyue that youre facte cānot be excuſed by theſe examples, I wil leaue you, and examyne the cauſe of thoſe that more iuſtly may be called Nicodemiſtes, then

Inglisſhe diſſemblers can not iuſtly alledge ꝑ exāple of Nycodemus for theyr excuſe.

you.

wil. Who, yf they cannot be excused by these examples, as it shall notably appeare: thē may we easely deserne and iudge how litle these same trueth for your defence. For yf theyr doynges be damnable, it can fynde none excuse by these examples, there is no man so voyde of vnderstanding that doeth not easelye perceyue, that much lesse is your facte excusable, and cannot be compared to the examples of Nicodemus, Joseph, and Naaman the Sirian.

¶ Temporisour.

I perceyue well to what ende thou pretendest Eusebie. Thou shalt do me great pleasure to examine this matter narowly.

¶ Eusebius.

Let vs fyrst consyder the doynges of Nycodemus and Joseph. In these examples there is somethinge to be reprehended, somethinge to be excused, and somethinge to be praysed and commended. This thing is to be reprehended, that they fearing the Jewes, more thē God, durst not confesse the trueth which they dyd know, and durst not ioyne them selues to Christ amōgest his faythful flocke, but hiding almost theyr fayth, dyd yet communicate with the enemies of Christ. Confessest ꝑ this poynt Temporisour?

Where to tende the examples of Nicodemus & Joseph.

¶ Temporisour.

Yea proceade.

¶ Eusebius.

This thing in their doynges was excusable: that the seruyces whereat they dyd communicate were not the ordinaunces of men, but of

God, and therefore not vtterly to be dispysed as thinges odious and superstitious, and all though the tyme dyd approche wherein they should be abolished: yet, as then it was not manifested & openly knowē, but remayned so obscured & hyd, that many yeares after the renouelaciō of the gospel, the multitude of the faythfull in Jerusalē were yet deteyned vnder these legall obseruations, as it playnely appeareth in the boke of the Actes the. xi. Chap. Thou agreest to these thinges also Temporisour?

¶ Temporisour.

I cannot gayne saye it.

¶ Eusebius.

Fyrst of al then, this thing in thē was worthy prayse, for that in theyr hartes they dyd approue and allowe the veritie, which other princes dyd impunge and condeinne: furthermore also for that they dyd not consent and agree vnto the Pharisees in theyr Sinagoges, consulting agaynst Christ, but dyd withstande theyr determinaciōs to the vttermost of theyr powers. As S. Luke mencioneth of Joseph of Aramathia in his. xxiij. Chap. and S. Johan of Nicodemus in his. vij. Chapter. Thyrdely when as the maiestie and glorie of the gospell of God, semed to the outward appearaunce to be vtterly subdued and ouerthrowen: to wyte, whē as Christ was crucified & dead, & his Apostles, the one hauing betrayed him, the other denied him, and the rest forsaken him, al this not withstanding, these worthy persons wout any maner of dissimulaciō did thē boldly declare both

to

to Pilate, & to the highe Priestes & Phariseis, their fayth & confidence, in him who they had crucifyed by the begging of his body, & buryenge the same so honorablye as was possible, canst thou impunge, or haste thou any thinge to replye against these thinges, Temporisour?

¶ Temporisour.

Nothing at all. But do meruayle greately, where about thou goest?

¶ Ireneus.

That is easye to be perceyued.

¶ Eusebius.

Harken, and I wyl tel thee whether I pretende: we haue perused and consydered what it is of the example of Nicodemus & Joseph, wherby dyuers thinke to couer ỹ dissimulacio of theyr religion, who we wyl call Nicodemistes, because it shall not nede often to vse anye circumlocucion. This example conteyneth thre thinges. The first is, reprehensible, the second excusable, and the thyrd commendable. Now I demaund of thee Temporisour, which of these thinkest thou, that a man fearing God, oughte to folowe?

Nicodemistes.

¶ Temporisour.

The aunswere is ready: to wyte, the thyrd, the which euery christiã harte acknowledgeth to be onely commendable, both before God & man.

¶ Eusebius.

Thou aunswerest well. For to this end serueth all examples, namelye, to styre vp in vs a certayne imitacion and folowing. But we may not imitate and folowe these thinges that neither are of them selues, nor yet cannot bee in vs

in vs commendable and prayse worthye. And therfore it behoueth vs to vse a great discretiō in folowing the examples of Saynctes, to discerne betwene the doynges that are commendable, and those that are vyciouse & culpable: hauinge neede of pardon by the grace and mercy of God in Jesu Christ. For it were a preposterous & pernitious imitatiō that a Publicane should alledge for his excuse the exāple of S. Mathew: or an adulterer, the example of Dauid: a reuoulter and denyer of the truth, the example of S. Peter: or a dronkarde the dronkenes of Noah, for to couer theyr synnes by the examples and dedes of the Saynctes. Why rather doe they not folowe the conuersion of S. Mathew, the great repentaunce of Dauid and Peter, & sobriete of Noah? But let vs se what thing the Nicodemistes do folowe in the exāple of Nicodemus, and for what purpose they doe alledge the same. Truely they doe it for nothing els, but thereby to excuse theyr facte: but that thyng nedeth no excuse, that deserueth no blame, but is worthy prayse: as when they doe receyue into theyr hartes, with them, the veritie of Christe, the whiche the Princes of thys worlde do so extremely persecute, and do not by any meanes agree and consent with thē to subdue & suppresse the same. But herein they pretend theyr excuse, in that they fearing mē more then God, do not vnitie and ioyne them selues publikely to the truth, according to theyr faith and knowledge, in renouncing and forsakinge the papisticall seruyces, which they condemne

in theyr

theyr hartes: but by a wicked dissimulation
communicate at the same agaynst theyr con-
ices. And for to excuse this theyr simulatiō,
ey do alledge the examples of Nicodemus &
oseph, not in that thinge, that they dyd wor-
y prayse, but in that thing, wherin they sin-
ed: namely in theyr dissimulatiō and feare of
an. As yf the synnes of the Sayntes, mighte
erue to excuse oures. Understandest thou Te-
porisour?

Temporisour.

Yea.

Eusebius.

Agreest thou also there vnto?

Temporisour.

Truely I do not allowe those, that doe ra-
her alledge for examples the thing that is wic
ed, then that which is cōmendable: but for all
that I thinke it cannot be denyed, but that we
may excuse the infirmitie of our fayth, by the
infirmitie of the Sayntes, without being inde-
ged and condemned for wicked, more thē they
r as people hauing renoūced the knowē verie
tie, because we dare not publykelye confesse
the same. Eusebius.

Thou acknowledgest and confessest the in-
fyrmitie of fayth that resteth in the Nicode-
mistes: but now is it mete & conuenient I pray
the, that weakelinges, do alledge the infirmite
of the Sayntes, therby to excuse theyr synne &
infyrmitie? or rather oughte they not to accuse
them selues, and with plentie of teares and all
humilitie to haue recourse vnto the throne of
grace

greate, thereby to obtayne remission of theyr
sinnes, and confirmacion of faythe.

¶ Tempozisour.

Thy reason is stroge, Eusebie, I cannot re-
pyre agaynst it. ¶ Iremie.

Truely Eusebie, I do not heare these thinges
unwillingly. ¶ Eusebie.

Lette vs consydre furthermore thys one
thing, that Nicodemus and Joseph dyd com-
municate at the seruyces and ceremonies of
lawe, according vnto the commaundemente of
God: in the which seruyces there was no im-
piete, superstición nor falsyte: but the Nicode-
mistes of our tyme, do communicate at the pa-
pistrye, beyng full of the false seruyces of the
sayntes departed, of Aungelles and of Idols,
with an infinite noumbre of other superstici-
ons, that dayly prouoke vnto wrath the longe
pacience and benignitie of almighty GOD.
Wherefore I praye thee Tempozisour, what
agreement is there thinkest thou, betwene the
doynges of Nicodemus and Joseph, & oure
counterfeyte Nicodemistes?

¶ Tempozisour.

In myne opinió, none at all, for I perceyue
now wel ynough, the greate difference that is
betwene them. But for all that dyuerse men,
(thereby the better to couer theyr fact) do apply
the thing that is worthye reprehenstion in the
papistical seruices vnto a good vse, saynge: y
the principall effecte thereof is dyrected vnto
God, and to his sonne Christe. And although
there be dyuers humayne inuencions to much

superstici-

superstitiously added thereunto, yet for al that the trew and perfect servyce remayneth whole and sound.

Eusebius.

Howe maye that be?

Tempotisour.

Paraduenture, Irenius can tell thee better then I: for I never had them as yet in such estymacion as I thought them worthy, to be commended to memorye.

Irenius.

Asmuch as I can remembre, I wyll reherse, first of al they saye, and affyrme that the papisticall baptisme maye be supported as it is ministred, because that the substaunce of the same: to wyte, the worde and the water remayneth, notwithstandinge the superstitions annexing thereunto of oyle, spittle, creame, salte, candle, crysome, and exorcysme: not withstandinge also the latyne interrogations after the symbole of the Apostles, and the ignoraunte aunsweres of the witnesses or godfathers there present in the behalf of the chylde, beynge all together done in a forayne language not understanded of the assystaunces. As touchinge the Masse, they saye that they maye go thereunto without synne, for although it be repleanished with diuerse superstitious ceremonies inuented by the bisshops: yet notwithstandinge it doth styl retayne the principall effecte of the institucion of Christ: to wyte, the Sacrament of the bodye and bloude of the Lord. As conterning Idols, they aunswere, that they passe not of the

Of the papisticall baptisme

the masse

Of ydols

of the Images of wood, of stone, of golde, not of syluer. The which they knowe well ynough, by the worde of God, ought not to be worshipped: neyther are they set vp, to be serued & honoured, but onely to helpe the memorie, to the ende that the laye and ignorannt people maye be prouoked by the remembrance of the sayntes, to imitate theyr liues. As touching their chaunting and singing, they lytle passe and regarde, wherfore or to what end the papistes do singe: for they in the meane tyme do pray vnto God, according to theyr fayth in commending themselues vnto him. This is almost the effect of al that euer thy alledge for theyr excuse.

Of singinge.

¶ Eusebius.

Yf it were not for the present question that I haue to answere, I would Irenæus, examine these theyr particular excuses, and proue manifestly, that they in so doyng, doe synne more grieuously then any other. But thou Temporisour, knowest thou not that these theyr excuses are most detestable and wicked?

¶ Temporisour.

I confesse. I know the same to be most trew.

¶ Eusebius.

Another tyme, the lyke occasion beyng ministred, I wyll declare my iudgemente in that behalfe. In the meane tyme cõsidre a lytle this one thinge. These fooles passe nothinge at all with what Church they do communicate, neyther with what Prelates, and Priestes they do associate them selues, at theyr deuyne seruices. They thinke it sufficient to reteyne ye substance thereof,

It is necessari for vs to knowe in what churche we do communicate.

thereof, although the appendaunces annexed thereunto be manifestly wicked, For whereto ſtrueth all theyr ceremonies in theyr Temple, but onelye to ſeduce theyr auditorie, in makinge them lyke vnto them ſelfes: to wytte, ſimoniacques, fornicatours, ydle bellies, ſtoffers, and ſlaughterme of ye poore ſhepe of Chriſt, beyng condemned by theyr owne decrees, that whoſoeuer heareth the maſſe of ſuch a one, he committeth moſt abhominable and greuous ydolatrie, neither do they paſſe any thing at all of yᵗ which is ſpoken by the mouth of the prophete: I haue hated the congregation of the vngodly: Neyther wyll I ſytte downe with the wycked. But let vs leaue them there, and retourne to our matter. I praye ther now Tempoziſour tell me, is this example of Nicodemus & Joſeph ſufficiently examined, or deſireſt thou yet to know any other thing therein?

¶ Tempoziſour.

Nomore, for this preſent.

¶ Euſebius.

Lette vs come nowe then to the example of Naaman the Syrian. Naaman

¶ Tempoziſour.

We thinke our ſelues to haue herein a great ſtaye.

¶ Euſebius.

Let vs conſyder now, whether it ſtrueth any thing for your purpoſe, or no. Let vs ſe the ſtorye which is in the .iiij. boke of the Kinges, the .v. Chapter. This example is alſo partelye commendable, partely excuſable, and partelye

reprehensible is commendable, in that he doth not attribute ꝧ power of his myraculous healing of his leprosye, nether vnto the water, nether vnto Eliseus: but vnto the onelye God of Israel. And furthermoze he dyd immediatlye acknowledge and cõfesse, that there was none other God, but the God of Israel: by this confession reprouing all other Goddes, as vayne and false. And thyrdly in that he protested and purposed to do nomoze sacrifice vnto none ozther Goddes, but onely vnto the Lozde, in vtterly renouncing the superstitious seruyces of al straũge goddes, the which he had serued in tyme past, in asmuch as he was thẽ fully perswaded, ꝧ they were no Goddes, but ꝧ workes of mens hãdes. These are his doynges, wherein he is to be cõmended & prayseb, beside that he dyd not shawe him selfe ingrate & vnthãkefull towardes the Prophete. This is excusable in his fact, in that he requyzeth to haue the burthen of two moyles, of the earth of Israel, for to make an aulter, vpõ the which he mighte sacrifice vnto the god of Israel. God truly hath no regarde vnto those thinges. But in asmuch as in that tyme the people serued God by outwarde sacrifyces, thys good man knewe not howe to showe forth hys fayth and newe religion of hys harte, then by doyng so as he saw it requyfyte amongeste the Israelytes. But thys is reprehensible, that he hauing acknowledged and confessed one onely trewe GOD, dyd not forthwith withdrawe hym selfe, from the courte and seruyce of hys King and mayster: but (remayning styl in hys estate) dyd his accustu-

Vnderstãde this so farre, as that he

accustomed seruyce towardes the kyng: yee, and that namelye in the Temple, where as straūge Goddes were worshypped, the which aboue all other thinge he oughte to haue detested and abhorred, consyderinge hys former protestacion and promyse. This faulte also he hym selfe acknowledged and confessed in hys facte. For marke what he sayd vnto the Prophete. There is one thing, for the which I desyre thee to praye the LORDE for thy seruaunte, that when my mayster goeth into the Temple of Kemmon for to worshippe, and he leaninge vpon myne arme, yf I doe worshyppe also, that the LORDE wyll be mercyfull vnto his seruaunt, because of this thing. These wordes declare euydentlye, that he dyd knowe, that he coulde not wythoute offence, from thence forthe bowe hys knee in the Temple of Kemmon: no, not for the seruyce of the kynge hys mayster, in asmuche as he had protested before to worshyppe none other, but the one onely trew GOD of Israel: and therefore he desyred the Prophete, that he woulde praye to God for him. He did not as then thoroughly purpose and determyne wyth him selfe to doe so: that is, to worshyppe in the Temple, but fearinge, leaste he shoulde not be suffered to exempte hym selfe from hys offyce, he sayd not, I wyll worshyppe: but, yf I doe worshyppe in the Temple of Kemmon, that is to saye: yf I cannot relinquisshe and forsake myne offyce. Also I vnderstaude thys seruice of hys to bee an inclynacion and submission

could not dwel and serue him ther, without offending of the Lorde.

Nota.

that he vsed towardes the Kinge, and not a ser
vyce that he purposed to doe vnto straunge
Goddes: which thing is easye to be vnderstan
ded by the circumstaunce of the text, for he did
not saye absolutely, yf I do worshippe in the Tem
ple of Remmon: but, when that my Lorde the
Kyng doeth entre for to worshippe, etc. The He
brew worde, which we call (worshippe) signi
fyeth properlye, to inclyne and bowe the knee.
This good faythfull man had now no desyre to
worshippe any more the God Remmon, but for
asmuche as he knew that it was not sufficient,
to abstayne onelye from the worshippinge of
straunge Goddes in his harte, onelesse he dyd
also abstayne from all outwarde appearaunce
of adoration, therefore he asketh pardon of the
same, prayinge that the Lorde would dispence
with him in his facte. These thinges are so ma
nifest in this hystorie, that euery one that rea
deth it, doeth forthwith perceyue it, excepte it
be the Nicodemistes. Now I pray thee, Tem
porisour, what thing is there herein that maye
serue for thy defence, and other thy felowes?

Temporisour.

This thing truely maketh for vs, in that, all
though he did acknowledge the trew God, yet
neuertheless, he fearing to offend his Kynge,
dyd accordinge to his accustomed maner, (al
though it were nowe agaynste his wyll) wor
shippe in the Temple of Remmon in assisting at
vnlawfull seruyces.

Eusebius.

But that is not certaynly knowen whether
he dyd

he dyd ſo, or no. For he ſayd: yf I worſhip in ye Temple of Remmon. And yet ye conclude that he dyd as wel worſhip after his conuerſion as he dyd before: what maner of conſequence is this? (becauſe he ſay dyf I do worſhip) therby to conclude that he dyd worſhip. But I admyt he dyd worſhipper: yet were it but a fact reprehenſible: the which, as I haue declared before, ye ought not to alledge any example of any reprehenſible facte of any Sayncte, to imitate & folow the ſame. And yf ye wyl all gates be the followers of the thing that is reprehenſible, at leaſt wayes ioyne this alſo therunto, (pray ye the Lord to pardon youre diſſimulacion,) but ye cannot doe that, oneleſſe fyrſte of all ye confeſſe the faulte, and then ſorowe earneſtlye in repentaunce: but this laſt parte hindereth you greatly to aſke pardō, for ye your ſelfes know that ye oughte not to hope for pardon of anye ſynne, without repentinge the ſame, and yf ye dyd vnfaynedly repent it then would ye indeuour your ſelues to leaue it.

¶ Temporiſour.

We extreme this fault (yf at leaſt wyſe there be any) to be very lighte and tollerable, and to be amongeſt the noūbre of the ſynnes, that are called veniall.

¶ Euſebius.

Ye do then mitigate your ſynnes, whē that ye cannot all together couer them. But howe much better were it to waye them a litle more, to the ende ye mighte the rather be occaſioned thereby to leaue your faultes, and more ſurely

we ought not to couer oure offences.

obteyne pardon for the same? It is not the propertie of a noble and faythfull harte, to extenuate and mitigate his owne faultes.

¶ Temporisour.

But the Prophete him self dyd not make so much a doe aboute this matter, as I perceyue thou doest. ¶ Eusebius.

How so? ¶ Temporisour.

Open the boke, and reade therein, what answere he made vnto him.

¶ Eusebius.

I wyll reade it. The texte sayth thus, (vnto who he said: Go in peace.) What thinge gatherest thou hereof?

¶ Temporisour.

What? That the Prophete dyd not iudge, that Naaman should synne, yf for the fauoure of his mayster he dyd worshyp in the Temple of Remmon, or els that his synne was so light and venial, that God would easelye pardō the same. ¶ Eusebius.

This is your exposicion, because it pleaseth you best, in asmuch as it semeth to permit your sinnes to remayne vnpunished. But I pray the my frende Temporisour, what did this Syrie demaund of the Prophete?

¶ Temporisour.

That he would pray vnto the Lord for him that he would pardon him, yf euer he did worshyp in the Temple of Remmon.

¶ Eusebius.

What answered the Prophete?

¶ Temporisour.

Thou

Thou hardest it euen now. So (sayd he) in peace: the which wordes import a plaine consentement. ¶Eusebius.

Yea forsoth, to that which he demaunded. He answereth not concerninge the pardon, which is only in the handes of God, but onely concerning his prayer: to wete, that he would praye vnto the Lord for him, according to his requeste. So that we cannot hereby conclude, that such kynd of worshipping should be voyd of sinne. The which thing, yf it had bene trewly assure your selfe, the Prophete would playnelye haue tolde him the same, to thende that he should make no conscience of synne in it, where in there was no synne. ¶Temporisour.

In this poynt I agree with thee.

¶Eusebius.

Thou confessest then, that there is synne, in so doyng. ¶Temporisour.

I confesse it. ¶Eusebius.

But protestemest it to be such, as the lord wyll easely pardon the same? ¶Temporisour.

Euen so semeth, to signifye the consentement of the Prophete. ¶Eusebius.

It behoueth vs diligentelye to consydre in the persoune of this Syrian, certayne circumstaunces and causes, (which differ greatly frō you,) which also moued the Prophet to accord so easely vnto him his demaund, in suffering him to departe in peace. The which nothing agreeth to your dissimulacion, although you do alledge this exāple neuer so oftē, thereby to couer your synful ypocrisie withall.

Which are they?

Eusebius.

I haue touched them partelye here before. Fyrst he was a straunger, a Syrian, a Paynim, and one that was in high estate & greate reputacion with his Kynge and countree, & newly come to the acknowledge of God: yea, he was a new and tender plant in the fayth of one onelye trew God, and was not as yet vnyted and ioyned with the people of God by any Sacraments, wherby he could not, nor ought not to be burthened with so great & waighty thinges, as those that were more stronger and perfecte beyng instructed and nouisshed of long tyme in the trew fayth amongste the people of God. Furthermore he dyd protest and sweare that he would neuer serue more any straunge Gods, but the onelye God of Israell: in testimonye wherof, he tooke the burthen of two mylles, of the earth of that land, for to make therwith an aulter vnto the God of Israel: the which thing the Prophete would not a permitted and suffered an Israelite to haue done, in asmuche as it was not lawfull for a Jewe to sacrifice vnto God in any other place, then in ỹ which he had appointed and chosen. Wherfore as vnto a Paynym & not vnto an Israelite: he permitted vnto him that thing, which he would not haue graunted vnto an Israelite. For the Prophete estemed it a greate towardnes in the Syrian, that in condemning all other straunge Godds, he had acknowledged & confessed the onely trewe

A comparison betwene Naaman and oure Temporisours.

God

god of Jſrael, in proteſting to ſerue him only. It was not (I ſaye) withoute a cauſe that the Prophete dyd ſo greatlye exteme theſe beginninges in the conuerſion of a Panim. And that as touching the reſte, he did ſo well incourage him, promyſing to demaund of God pardō for him. I praye thee Temporiſour, what wouldeſt thou do, yf that ſome great Lorde out of Turkye, for the lyke occaſion came hyther amōge ſt vs: and he, by ſome lyke myracle beyng conuerted to the chriſtian faythe, and to the acknowledginge and confeſſinge of one onelye Jeſus Chriſte, the onely ſonne of God, and onely redemer of mankynde: and then would proteſt & ſweare, that frō thence forth he woulde cōtemne the Mahometicall religion as falſe, & cleue vnto the onely religion of Chriſte. And yet not withſtanding, would requyre that it might be pardoned hym, yf at any tyme through the occaſion of his office, he dyd come with his prince vnto the Temple of Mahomet, and there he leaning vpon his arme ſhould alſo be conſtrayned to knele downe with him? What thing (I ſay) wouldeſt thou doe in this caſe? wouldeſt thou not aunſwere the ſelf ſame thing that the Prophete here aunſwereth vnto the requeſt of the Syriaū?

¶ Irenæus.

Pardon me, Temporiſour, in that I ſpeake my conſcience. Truely thou ſhouldeſt doe very foliſhlye and vngentillye yf thou dyddeſt not aunſwere euen as the Prophete dyd.

¶ Temporiſour.

Verely I would answere euen so.

¶ Eusebius.

But now consyt re on the other syd, yf there be any reason of excuse for a Christian: that after he hath longe tyme cōmunicated ī the mysteries of Christ, & beyng perfectely instructed in the knowledge of the kingdō of God, & of the grace of ỹ Gospel, would require the same to be graūted vnto him, that the Prophet hath permitted vnto this straūge Syrian, and that thou lykewyse wouldest permit vnto the Turkysshe Lord, after thou hadst wayed the circumstaūce of the cause and person? Thinkest thou that your sinne is to be compared vnto the infirmitie and frayltie of Naaman the Syrian? Doest thou not remēbre this sentence: to whō much is geuen, much of him shalbe requyred? What man is so farre depriued of vnderstanding, that wyll requyre asmuch of a chylde, as of a mā? or of a young plant, as of an old tree? Euen so truely, hath piete and godlynes their increasinges & growinges: for we doe a greate deale more easelye supporte the infyrmitie of those that are beginners, then the remisse negligence of those that are, or ought to be further instructed. What sayest thou here vnto, Temporizour?

¶ Temporisour.

I agree vnto all that thou sayest: I am vanquished and ouercome by the manyfest trueth.

¶ Eusebius.

Doest thou acknowledge thē, that these Nicodemistes haue nothing now in the examples of Nicodemus, Joseph, & Naamā the Syriā

to couer

to couer theyr ypocrisie withall, but contrarye wyse, that the infyrme & new fayth of these. iij is a greate drale greater & more better, then is theyrs.

¶ Temporisour.

I do acknowledge it, & cannot withstād it.

Eusebius.

Tell me then, yf that those whiche haue not as yet outwardely renounced the papisme (although that in theyr harte they do fauour & allow the gospel, yet for al that they haue not as yet publikely cōfessed the same) yf those (I say) do not fynd in these examples any thing to excuse theyr dissimulacion, as before I haue proued: how then canst thou and thy semblables, who haue of long tyme publykely cōfessed the Gospell, and renounced the papisme, couer or defend by these examples youre great ypocrisye in declyning from the trueth?

¶ Temporisour.

I cōfesse vnfaynedly, that there is nothing in these exāples that maketh for oure purpose, in asmuch as our cause is waightier thē theirs: so much the lesse then, do these examples serue vs, then them. But tell me, what shall I doe?

Eusebius.

What is it? thou askest of me? did I not shew thee before? My counsayl is that thou doe as thou seest me do. I admonisse the in? name of Jesus christ, thou searche nomore excuses for thy sinnes: but cōfesse thy faute, and forsaking the societe of all vnlawefull and superstitious seruyces, ioyne thy selfe wyth those that walke dyrectely in the trew religion of Christ.

The laste counsayl.

Praye

Praye also the Lorde to pardon thy transgres-
sion, in that thou haste abused by thyne exam-
ple thy weake brethren, offended the stronger,
and confyrmed the ydolater in his ydolatrye.
Thou haste hereof many notable examples, for
to appeace and assure thy conscience agaynste
all the barkinges of the wicked and vngodlye:
which shall serue thee for thy better confyrma-
cion, then those abused examples that thou haste
hytherto alledged. Folowe rather the example
of the Prophetes and Apostles, and other ex-
ther godli men, that haue alwaies by outward
fact declared the inward fayth of their hartes:
and dyd not as yet make any separacio betwen
the interiour and exteriour communicacion in
religion. Why rather doest not thou allow and
folowe the example of Tobias in the which is
no reprehensio, the those which hytherto thou
haste alledged to court thy synnes withall? To-
bias, although he was the yogest of his tryb
and lynage, and although the Jewes of the ix
Tribes went to the golde Calues of Jeroboā,
he fled from al their companies, and went vn
to Jerusalem, vnto the Temple of the Lorde,
wheras he dyd worshyp (according to the law)
the Lorde God of Jsraell. Those whose com-
panye he auoyded, were also Jsraelytes aswel
as he, and dyd boast of the trew God, of his
trew seruice, aswel as he, in condēning al those,
that for to serue the Lord, wouldē go to Jeru-
salem, (in asmuch as the Lorde was no accep-
ter of persones nor places.) I praye thee Tem-
porisour, tell me, why dyddest thou not aswell

Tobias.

chose

chose this example, wherin there is no vice nor thing worthye of reprehension (but cõmended by the scriptures) as wel as the other?

¶ Temporisour.

What is it that thou enquyrest, Eusebie? the aunswere is readye. Nicodemus, Joseph, and Naamã dyd please vs better, because that theyr exãples semed better to agree wt the ease of oure flesshe, & to cõtinue vs in a more worldly securitie, then the example of Tobias.

¶ Eusebius.

For asmuch now, as thou vnderstãdest that poynt sufficiẽtly. Tell me what doest thou frõ hence forth purpose to do?

¶ Temporisour.

I purpose by Goddes grace to withdrawe my selfe from all Ipocrisye and superstition, vnto the confession of the trueth, & for asmuch as this determinaciõ is mixte with many daũgers: I most instantly desyre the Lord to pardon and forgeue me myne offences paste: as also that he wyll vouchsafe from hence forth to forteyfye my fayth agaynst all the assaultes of the deuyll.

¶ Eusebius.

The Lorde confyrme thee in this thy purpose: That agayne at the fyrste bruut thou doe not recule backe and geue place vnto the enemy, as one vtterly dismayed and astonied. Remembre alwayes the thinge that I dyd admonisshe thee of in our fyrst collaciõ, to wyte, that thou do in tyme withdrawe thy selfe from this dissimulacion: otherwyse thou art in daunger

to

to lose the pricke of thy conscience, that doeth as yet continually admonisshe thee, & so to fall into an obstinate blyndnesse, and hardnesse of harte, & finallye into desperacion. For I praye thee Temporisour (consyder dyligentlye with thy self) what other thing can they attend and loke for, that beyng so vtterly abashed & afraid at the threateninges of a miserable & corruptible man, do agaynst theyr owne cōsciences cōmunicate at vnlawfull seruyces: but that also whē the deuyl shal assault them more greuously and cruelly, they must nedes be ouerthrowē blynded, and brought into extreme desperacion? Thou knowest ỹ fall of the *Mōcre Hofmayster, in this land of Germanie: & of Francis Spera in Italie, who are the greate admonicions of God, to those nacions, to be vygilant in the worke of the Lord, cōstant in fayth, pacient in afflictiō, and by no meanes agaynst theyr consciences to denye the truth. Happy is he, that can be warned by other mennes dangers.

*Hofmaister the munke in germany. Francis Spera in Italy. Mayster Hayles in Inglād are the terrible exāples of Goddes

We must in time withdraw our selfes frō all papistical superstitiōs, either by lyse or by exile and flighte, yf we wyl auoyde desperacion the end of dissimulacion.

¶ Temporisour.

I geue thee hartie thankes of this thy great diligence vsed towardes me. In that thou hast vouchsaued to preserue & withdraw frō ỹ mouth of ỹ wolf, a poore strayed shepe.

¶ Irenæus.

For asmuch as thy cōscience is such Temporisour, I cānot geue the beter cōsayl, thē vtterly to deuide & withdraw thy self frō our assembles, tyl such tyme as thou mayst vnderstand more playnly, ỹ therein is nothinge contayned that may hinder thy saluaciō: & euē as I do counsayl thee, so would I do my self, yf I were so perswaded

fraded as thou art. ¶ Eusebius.

Thou dost Irenie, as a mā of a modeste & mylde nature. I would to the lordy thou didst thorowly vnderstād this cōtrouersie in religiō I wil not refuse at any tyme whē it shal please the, to cōfarre w the in this behalf, to thy further edificacion. ¶ Irenius.

I thāke the Eusebie, as yet I do not greatly fantasye ỹ matter: but yf hereafter at any time my hart be inclined thereunto, I wyll not forget thy great modestie & fidelite, but so muche the rather desyre thy cōpany. ¶ Tepozisour.

Thy frende Eusebie, for asmuche as by the prouidēce of God, I am by thy meanes induced to relinquisse & forsake al paptistry, I pray thee do not leaue ofte to come & visite me at my house, cōtinually to assist myne infirmite with some comfortable Scripture of the grace of Christ. ¶ Eusebius.

I wyll doe it gladly. The Lorde confyrme thee. ¶ Irenius.

This peace, make an ende of all this controuersye, that so much troubleth the church.

¶ Eusebius.

Amē, euen so be it. Amē. The peace of christ is not of this worlde, she is not voyde of the verytie of GOD, she defendeth no errours, superstitions, false seruyces nor any other execrable synnes, nor yet the Tyrannye of false Christians, but contrarywyse she doeth pacifye the consciences of the faythfull towardes GOD, and then amongest them selues. The same peace my frende, Irenie, make thee a trew

iustice vn to althose that do ony thinge agaynst ỹ testimoni of theyr cōsciēces.

a trew and perfect Irenie, that is to say, peace able and a loure of peace.

¶ Irenæus.

I desyre it with all my harte.

¶ Temporisour.

I thanke ye both, that it hath pleased you to assemble here, at myne instance. I offer you my seruyce, and commende my selfe vnto your prayers.

¶ Eusebius.

Let vs praye God, one for another, I wyll go home to my house, you maye folow when it shall please you.

¶ The ende of the fowrth and last Dialoge.

¶ Psalm. xxvi.

I haue not dwelt with vayne persons: neyther wil I haue felowshyp with the disceytful. I haue hated the congregacion of the wicked: and wyll not syt among the vngodly.

An excellent

monicion and resolucion, of the godlye and
nous learned man Celius secundus Curio.
dicated vnto all faythful Christians, to the
nde, they (beyng warned) may auoyde al
superstitious and erronious papisticall
seruices. Translated out of Frenche
into Englisshe. By K. P.

The brethren beyng as yet in Babilon,
doe aske oure aduyse: to wytte, yf it be
not lawefull, and consonant wyth the
worde of God, in a pure conscience, to
be corporally present, to assiste, & com-
nicate at the Babilonicall papisticall seruis
, the harte beyng absent and alienated from
superstition and vayne religion. To whom
st of al, I answeare: that it is harde to geue
sail to those that are oppressed with so hor-
ble tyrannie. In asmuche as on the one syde,
yr great calamitie doth inclyne the harte to
tie and compassion: and on the other syde,
nite doeth reuoke the same to himselfe. So
determining, the mynde is led hyther & thy-
r, into dyuerse ambigious and doubtful co-
ucions. For I my selfe hauinge here to fore
perimented the lyke payne & seruitude, haue
med for the loue of those that are as yet de-
ned in the same, to leade my lyfe in great fe-
re and heauines. All beit, notwithstandinge

that the harte cannot refrayne it self from such affections, yet nevertheles it behoveth vs to trauayl, that this our counsayl (as duly so be vtterly exepted, frō al hatred, amitie, angre, pitie and from al such affectiō, as customably doth reuoke the mynde from the veritie and truth. Wherfore I beseche these my most deare brethren to pardon me, yf in geuinge counsayle I shal speake any thing that shal seme ouer harde vnto them, not hauing accommodated my self sufficientelye to theyr infirmitie: but rather to persuade them selfes, that not onely by counsayl, but also by ayde and fact, we would most gladly in all possyble maner support theyr calamities.

Wherefore thē in this deliberat determinaciō we wyl propone and set forth two endes to the which all oure doynges are to be referred.

The one is the glory of the kingdō of christ, and the righteousnes of the same. The other is the saluacion of oure brethren, that is to saye: the Church. Where vpon fyrst of all, I wil say this much. That yf we had perfectely learned Christ, and had onelye knowen him to be oure wysdō, sanctificacion, righteousnes, & redemp- 1. Corin. i.
cion. Yf we had (I say) accumelated & heaped vp, our ryches & treasure in heauen, wheras he is set downe on the right hand of God the father: we should haue now no nede of these aduysses and considerations. For then we should know that our duety is to abandon al worldly things for his sake: as fredes, parties, ryches, Matth. x. Luk. xiiij
countrie, & also our owne lyues to the ende we might reserue, kepe, and entertayne in al fulnes

lneſſe, the pure & perfecte ſeruyce of Chriſt, and the religion, honour, glory and maieſtie of his name. And furthermore we woulde endeuour oure ſelues by all poſſible meanes not to offende oure bretheren, neyther by fact, worde, nor diſſimulacion: for whom Chriſt Jeſus our Lord hath vouchſaued to ſuffre death: but rather in imitatinge his example we ought to be redie and ready to ſhed our bloud for them, in confyrminge them in the truethe.

The fyrſte thinge then, that it behoueth vs diligently to attempt, is thorowly and perfectely to learne Chriſte, and to waxe ryche in the excellent knowledge of hys name: from whence onelye proceadeth the fyrmyte and conſtancye of the mynde. For whereas ſome doe perſecute Chriſt in hys membres, ſome doe denye hym before the Maieſtrates, and other ſome doe diſſemble theyr fayth in hym: From what other thinge doeth this proceade (ſuppoſe we) but onelye of ignoraunce, and wante of the knowledge of chriſte? thoſe are vtterly voyd of the knowledge of Chriſte that doe perſecute him: for yf they had knowen hym, they woulde neuer haue crucyfyed the Lorde of glorye. Lykewyſe doe they knowe hym, that eyther doe denye hym: or els do diſſemble theyr knowledge that they haue of him. For as much as ſuche a diſſimulacion is a certayne kynde of denyall. But yf they had thorowly learned Chriſt, and had bene perfectely inſtructed in the doctryne of the Goſpell, yf they had at any tyme receyued the ſpyrite of Chriſt, and had taſted of the ſweetenes of the celeſtiall grace: none of theſe i. Corin. ij

thinges

thinges ſhould haue happened vnto them, but
rather (as it is ſaid of the apoſtles) they would
Actes.4.9 haue witneſſed Chriſt with great confydence,
and.10. in ſettinge aparte all other thinges, and haue
mayntayned his trew ſeruyce and pure religiō
with a meruaylous conſtancie. Let thoſe that
thinke it lawful to ſemble or diſſemble in relig-
gion: tell me, where appeareth in them the glo-
rie of Chriſt: Where is the ſaluacion & exam-
ple of theyr brethren: by the which they ought
to induce and bringe them to Chriſte? As tou-
chyng the glory of God, it ſhineth not amōgſt
them: in aſmuch as by theyr ſylence and diſſi-
mulacion, they doe not onely obſcure it, but al-
ſo aſmuche as in them lyeth they doe vtterlye
quenche it. On the other ſide, how do they pro-
cure the ſaluacion of theyr brethren, conſyder-
ring that by theyr pernicious example they do
woūde theyr conſciences, and confyrme them
in all ſuperſticion, and falſe religion? and yet
not withſtandinge, they knowe Chriſt to haue
Math.x. ſayd: he that confeſſeth me before men, I wyll
alſo confeſſe him before my father and his an-
gels: And he that wyl not confeſſe & acknow-
ledge me before men, but denye me, I wyl not
alſo acknowledge him, but denye hym before
my father. And as touching theyr brethrē, they
are not ignorant of the greuous threatenynges
Math. 18 of the Lord vnto all thoſe that do offende one
of the leaſt of thoſe litle ones that truſt in him.
They are not ignorant alſo, of that which his
1. Corin. 8 Apoſtle Paul hath ſayd: that all thoſe ſynne
Galat. ij. agaynſte theyr brethren, in woundinge theyr
weake conſciences, doe ſynne agaynſt Chriſte.

Where

Where is it that the holy scriptures doeth approue any dissimulacion in religion, and holy thinges? Or rather wher is it, but doth not reproue ȳ same? Let such persons call to theyr remembraunce, & diligently consydre the excellent example of the thre worthy younge Jsraehites, that in time past in Babilon (vpon the lyke occasion ministred) dyd seriously debate this question, in making a notable diffinicion and resolacion of the same, worthy of all men to be imitated and folowed. Did they in any respect dissemble? or rather dyd they not thinke it meter to expose them selues quick vnto the flamy fornace, then to inclyne to any dissimulacion? But the soule and mynd (say they) abydeth alwayes firmely fixed in God, although the body do dissemble in outward facte, at the papisticall seruices. (this do they alledge.) But let them aunswere me: hath not God created and geuen, aswell the bodye as the soule? Hath he not reserued and dedicated them bothe vnto him selfe? Ought we not to beleue with ȳ hart vnto iustificacion: and with the mouth and other exteriour iestures, ought we not to make confessiō vnto saluacio? The wyfe in abandoning hyr body to the vse of another man, shall she be excused towardes hyr husbande, by sayinge that she hath alwayes reserued him most deareft in her harte? no truely. And as this is no reasonable excuse, euen so is not the other: but rather much lesse to be alowed. Thou whiche art but one, wilt thou denyde thy selfe: in dedicating the one part of ther, vnto Christ: & the other to Antechriste? Wo worthy this dul-

Dani. iij.

An obiection.

Aūswere.

Roma. 10

ſuche perueꝛſite, that eyther foꝛ feare oꝛ foꝛ any
other cauſe do declyne frō our dutyes and ſeꝛ-
uyces, which I owe vnto the immoꝛtall God:
we (I ſay) whoſe parte it were to ſuffre al maꝛ-
ner of death foꝛ moꝛtal men. But they replye,
ſaying: That foꝛ a ſinguler commodotie it pꝛo-
fyte vnto the church of God: oꝛ foꝛ a good end
and purpoſe, it is ſometyme lawfull to diſſem-
ble. An obiec-
tion.

Aūſwere. I aunſwere that there is no greater como-
ditie then to obſerue the trew and perfect reli-
gion: there is no comodite moꝛe greater thē the
glorie of Chꝛiſt, and the ſaluacion of oure bꝛe-
thꝛen. Foꝛ we may in no wyſe do euyl, how lit-
tle ſoeuer it be (as witneſſeth S. Paule) to the
ende that good may come thereof: nether hath
God any nede of our lyes, and diſſimulaciōs.
It ſemeth that the Apoſtles haue ſometyme
diſſembled, but in very dede they dyd not diſ-
ſemble, but vnfaynedly foꝛ a time thei did ob-
ſerue that which was conteyned in the law, to
the ende that by that meanes they might alure
and winne the Jewes vnto the knowledge of
Chꝛiſt: wherin they dyd nothing againſt their
conſciences, foꝛ aſmuch as the ceꝛemonies the
vſed were firſt eſtabliſſed by the woꝛd of god.
But we contrary wyſe, nothing regarding the
paſſyons, do thoſe thinges not onely, not peꝛ-
mitted of God, but alſo vehemently repꝛoued
by his holy woꝛd. And fyꝛſt, as touchinge the
fꝛame of ordeꝛ of Baptiſme, the which the pa-
piſtical pꝛeſtes do now vſe, although it be true
that the ſame be auayleable and effectual vnto
yong childꝛē beyng baptyſed therin, whō the
pꝛophenaciō of the ſacrament cannot anoye: yet
not

Roma. iij

Matth. 28

Lerninge standing vnto the aged, & vnto those
that are sufficiently instructed by the word of
God of the impiete of thesame, it is vnto them
nothing els, but the marke & token of the Baby-
lonicall armye, whereby they ioyne the selues
vnto Antechriſt, & proteſte to serue him in hys
warres. Yf any queſtiō be of the ſacramēt of ỹ
aulter, to the which the people ones in the yere
at leaſt, do runne ſo faſte: what other thinge is
it, but a generall monſterday, of the garriſon &
ſouldiors of Anthechriſte: Yf any do aſke oure
aduyſe of the maſſe: what other aunſwere can
we rendre, but ỹ it is the great enſigne & ſtan-
dart of Antechriſt, eleuated and erected vp a-
gainſt Chriſt & his merites, vnder the which al
the ſoldiours of Antichriſt doe aſſemble them
ſelues: or els it is the great Jmage of gold ere-
cted by Nabuchodonoſor, to the dedicacion &
worſhipping wherof al the Babilonias do aſ-
ſemble & come together: the which alſo contra-
rywyſe al the Jſraelites of God doe flee & abh-
horre. Yf any mā aſke our aduyſe of theyr Ca-
nonicall howres, of theyr latyn Mattens and
Euenſong, and of theyr ſolemne ſingings and
Ceremonies: We aunſwere that they are no-
thing els, but the tabretes, harpes, vyalles &
ſwete armonye of the Kynge of Babilon, and
the pleaſaunte daunſinge and melodye of the
roſe couered whore attired in purple. Yf a-
nye doe doubte, of the worſhyppinge of Jdo-
lles, and of the inuocation of innumera-
ble Sayncles, we certyfye them that it is no
thinge els but a battayle and ſtryfe, wherein
we do openly fight agaynſt God & his chriſt.

Luke. xvij
i. Corin. ii

Ebze. ix.

Canti. iij.
Danie. iij

Collo. iij.

Danie. iij
apo. 17. 18

Deute. v.
John. iij
i. Cori. xj
Eſay. 28.

Wisd. xiij. & Esay. 4

Thirdly yf any bee diligent of the funeralles & ſeruyces of the dead: we iudgeme it is nothing els, then vnfortunately to periſſhe in battayle, in mariage compoſition with death and hell: thereby renouncinge lyfe and heauen (that is to ſaye:) Chriſte hym ſelfe, in burynge oure ſelfes wyth the wicked in vngodlines. O how miſerable are we, yf we acknowledge not theſe thinges: and more miſerable yf we know them and do diſſemble them: and moſt miſerable yf we do allowe them, and openly defend them. Yf the brethren do conſyder theſe thinges, and dyligentely examyne the ſame, they ſhal eaſely knowe, to what ende all thinges ought to be referred, and in what maner it behoueth them to lyue. For yf they do not ſet before the ſelfes certayne determinate endes, where vnto they purpoſe to dyrecte all theyr doynges and counſayles: then of force they muſte nedes ſtraye from theright way. Wherfor as we ſayd before, there are two endes ſet forth vnto euery Chriſtian man. The fyrſt: the ſetting of the auauncement of the glorye of God. The ſeconde: the wealth and ſaluacion of our brethren, as a thing annexed vnto the fyrſt. Now, in aſmuch as we are obliged vnto Chriſte, and do warche vnder his ſtandart: it behoueth vs by all poſſible meanes to ſeke the auauncement of hys glorye, and that with the haſarde of oure lyues, and ſmarte of oure bodyes: oneleſſe we wylbe reputed traytours to hys Maieſtie.

But for aſmuch as dyuers are ſo infyrme & weake, and indewed with ſo lytle knowledge and fayth, that they dare not publykelye con-

temne

trwme and forsake the superstitious seruyces. I woulde counsayle suche not to attempte or enterpryse any thyng rashely: but to kepe themselues within the lymities of theyr fayth, without forsakyng theyr vocacion, tyll such tyme as they are growen vp into a more perfection, knowledge, & strēgth. Let such (I say) cōtinually frequēt the reading of the holy scriptures in theyr houses. Let thē diligently repaire vnto such as haue the gyft of interpretaciō, & are of godly cōuersaciō. Let them after tymes prayy vnto God the father of our Lorde Jesus christ, that he wyll increase theyr fayth, so that at the last they may growe vp into perfect mē, namely, such as becometh the trewe disciples of Jesus Christ. And yf at any tyme, either frayltie, or feare of mē, or any other thing, do cause thē to withdraw thē selfes frō this their purposed determinaciō, in cōmunicating with the papistes at theyr wicked seruices & execrable ydolatries: let thē beware that thei doe not by any meanes excuse their fact & doynges: but rather accuse & condemne thē selfes, & that before god and theyr brethren, whō by theyr euyl example they haue offended. In bewayling their miserable seruitude & wante of strength, to resiste temptaciō. Asking pardon of the Lorde, in cōmitting thē selfes wholy to the mercy of God, to the ende (that they beyng voyde of coūsayl, what to doe,) it may please the Lorde to geue thē such hartes & cōstant mindes rather to suffre death for the glory of his name (yf nede require) thē continually to lyue in vnquietnesse of cōsciences polluted with sinneful Idolatrie. i. Cozin. 7

Or

Or elles yf there be any that (not cõtented
with this my writing) desyre farther to be in-
structed & satisfyed: let such reade & witnesse
and lucubrate, of such learned & vertuous
brethren, as haue moste purely and sincerely
entreated of these matters: whose writinge I
knowe shall highly auayle & allowe: so that there
neded not in any thinge ouer absente herein, yf
we had not beene instantly requested there vn-
to by certayne brethren, whose earnest & godly
desyre, we iudged not honest vnto vs to refuse.

The

The LORDE haue mercye vpon vs, and shortely breake Sathans head, and throwe downe all power, that stryueth to hinder the trewe and pure seruyce of GOD. Amen.

¶ Finis.

¶ 2. Corinthi. vi.

¶ Set your selues at large, & beare not ye the yoke with the vnbeleuers. For what felowshipe hath righteousnesse with vnrighteousnesse? or what copani hath light with darkenes? or what concorde hath Christ with Belial? ether what part hath he that beleueth with an infydel? or how agreeth the Tẽple of God with Idolles? For ye are the Tẽple of the liuing God (as saith God: I will dwell amonge̊st them, & walke amonge̊st them: & wilbe theyr God, & they shall be my people: wherfore come out frõ amõge̊st thẽ, & seperate your selues frõ them (sayth the Lorde:) & touche no vncleane thinge, so will I receyue you, & will be a father vnto you: & ye shalbe my sonnes and doughters, sayth the almightie Lorde.

¶ Job. xx.

¶ Knowest thou not this, namely, that frõ the beginninge (euer since the creacion of man vpon the earth) the gladnesse of the vngodlye hath bene shorte, and that the ioye of hypocrites, continued but the twinkeling

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